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D. Sanford

FIFTIETH ANNIVERSARY

OF THE

ORGANIZATION

OF THE

Village Congregational Church,

MEDWAY, MASS.,

FRIDAY, SEPTEMBER 7, 1888.

BOSTON :

BEACON PRESS, 1 SOMERSET STREET.

1888.

INTRODUCTION.

WE have felt constrained to put into permanent form the sayings and doings of our "Anniversary Day," from the consideration that so many of those who would have been interested participants in its exercises were prevented by distance and engagements.

In order to furnish for such, so much as we are able, of that which those present so greatly enjoyed, we have reproduced the things spoken, and now send them forth as messengers to report to the absent these home doings.

We trust our publication will be of value likewise to those who were present; recalling impressions and emotions "which it is not possible for a man to utter," but profitable for him to recall. We have also had in mind those who will become interested in the Village Church in the future, who, we believe, will be grateful to us, when they "consider the years of many generations," that we have written these things "for a memorial in a book." So we publish the first chapter of our history, in grateful testimony that "hitherto hath the Lord helped us."

COMMITTEE ON PUBLICATION.

PRELIMINARY STATEMENT.

AT a meeting of the Village Church held May 27, 1888, it was unanimously voted to observe with appropriate services the fiftieth anniversary of the organization of this church, which occurs September 7th next. It was also voted that the parish be invited to unite with the church in this celebration, and that a joint committee, consisting of five representatives of the church and four of the parish, be chosen to arrange the details of the celebration. The church subsequently chose on this committee :

REV. R. K. HARLOW,
DEA. M. M. FISHER,
DEA. J. W. RICHARDSON,
FRANCIS W. CUMMINGS,
THOMAS F. MAHR.

The parish, having accepted the invitation of the church, chose on this committee :

HENRY E. MASON,
E. C. WILSON,
JESSE B. HOPKINS,
J. WARREN THOMPSON.

This committee, having duly organized,

Voted, That the pastor, Rev. R. K. Harlow, be invited to prepare, from the records and other sources, and deliver, a historical discourse relating to the organization of the church, Sabbath-school, church music, pastorates and superintendence, benevolent agencies and work, and membership to the present date.

Voted, That the clerk of the society be invited to prepare, from the records and other sources, a statement relating to the

erection and plan of the meeting house, its subsequent changes, ownership and renting of pews, the acquisition and use of lands and grounds, and other financial agencies and accessories for the enjoyment and support of public worship.

Voted, That the pastor arrange the order of exercises, and request such assistance in the services as the occasion may require.

Voted, That the several churches and pastors in Medway and Millis be invited by letter, to attend the celebration, as guests of the Village Church and Society.

Voted, That surviving absent and past members of the church, and society and congregation, be also invited, including pastors and members of the Mendon Conference of Churches.

Voted, That this committee appoint special committees on hospitality and reception of guests, on finance, collation, decorations, music, printing and publication of services in book form, and also appoint ushers at the church.

These committees were chosen as follows :

On Invitations.

REV. R. K. HARLOW,	MRS. LUTHER METCALF,
DEA. M. M. FISHER,	MRS. FRANK CLARK,
HARLAN P. SANFORD,	MRS. JOHN W. RICHARDSON,
MRS. HENRY E. MASON.	

On Hospitality and Reception of Guests.

DEA. JOHN W. RICHARDSON,	MRS. J. P. PLUMMER,
HENRY E. MASON,	MRS. O. A. MASON,
JAMES M. GRANT,	MRS. ANSON F. WHITE,
LUCIUS H. TAYLOR.	

On Collation.

SAMUEL HODGSON,	SUMNER H. CLARK,
FRANCIS W. CUMMINGS,	MRS. DANIEL ROCKWOOD,
THOMAS F. MAHR,	MRS. WM. A. JENCKES,
MRS. MARY H. WILDER,	MRS. ALFRED DANIELS,
MRS. WM. B. HODGES,	MRS. JAMES M. GRANT,
MRS. SUMNER H. CLARK,	MRS. SAMUEL HODGSON.

On Finance.

FRANCIS W. CUMMINGS, FRANK P. PLUMMER,
WM. A. HOPKINS, ORION T. MASON.

On Decorations.

THOMAS F. MAHR, MISS BERTHA F. WILDER,
MRS. MARIA C. NEWELL, MISS TACIE P. HAWKES,
MRS. H. C. HOLBROOK, MISS MARY E. FISHER,
MISS GRACE H. WILDER, MISS SARAH E. HASKELL,
MISS HATTIE B. CARY.

On Music.

WM. D. GILPATRICK, MRS. S. F. BUCKLIN,
GEORGE H. CLARK, MRS. JASON E. WILSON,
JAMES M. GRANT, MRS. ADDISON RAMSDELL,
ADDISON RAMSDELL, MRS. MYRTIE G. FISKE,
MISS LILLA M. CROOKS.

On Printing and Publication.

REV. R. K. HARLOW, ROBERT BELL, M.D.,
FREDERICK L. FISHER, MISS F. L. FISHER,
MISS SARAH E. HASKELL.

For Ushers at the Church.

GEORGE H. CLARK, FRANK W. CLARKE,
CLARK P. HARDING, PALMER A. WOODWARD,
GEORGE H. DANE.

The following program was arranged :

ORDER OF EXERCISES.

Friday Morning at 10 o'clock.

ORGAN PRELUDE.

INVOCATION.

ANTHEM "Ye shall dwell in the Land."

READING OF SCRIPTURES . . REV. GEORGE WASHBURN, Everett.

PRAYER REV. GEORGE E. LOVEJOY, Franklin.

RESPONSE.

ADDRESS OF WELCOME By DEA. MILTON M. FISHER.

HYMN 625 *Tune*: "St. Ann."

O, where are kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

For not like kingdoms of the world
Thy holy Church, O God!
Though earthquake shocks are threatening her,
And tempests are abroad;

Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made by hands.

HISTORICAL SKETCH OF THE SOCIETY, by the Clerk,
FREDERICK L. FISHER.

HYMN 133 *Tune*: "Dundee."

O God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our eternal home:

A thousand ages, in Thy sight,
Are like an evening gone;
Short as the watch that ends the night,
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.

SALUTATIONS from the "Grandmother Church," First Church of
Christ in Millis . . . By REV. EPHRAIM O. JAMESON, Pastor.

SALUTATIONS from the "Mother Church," Second Church of West
Medway By REV. AUGUSTUS H. FULLER, Pastor.

SALUTATIONS from the Sister Churches of Mendon Conference,
By REV. JACOB IDE, of Mansfield.

HYMN 597 *Tune* : "Hamburg."

Blest be the tie that binds	We share our mutual woes ;
Our hearts in Christian love ;	Our mutual burdens bear ;
The fellowship of kindred minds	And often for each other flows
Is like to that above.	The sympathizing tear.
Before our Father's throne	When we asunder part,
We pour our ardent prayers ;	It gives us inward pain ;
Our fears, our hopes, our aims are one,	But we shall still be joined in heart,
Our comforts and our cares.	And hope to meet again.

This glorious hope revives
Our courage by the way ;
While each in expectation lives,
And longs to see the Day.

LETTERS, SHORT ADDRESSES, etc., from former members and friends.

HYMN 734 *Tune* : "Cambridge."

O Lord, our fathers oft have told,	As Thee their God our fathers owned,
In our attentive ears,	Thou art our sovereign King :
Thy wonders in their days performed,	O, therefore, as Thou didst to them,
And elder times than theirs.	To us deliverance bring.

To Thee the triumph we ascribe,
From whom the conquest came ;
In God we will rejoice all day,
And ever bless Thy name.

BENEDICTION.

COLLATION from 12.30 to 1.30 P. M.

Afternoon at 1.30 o'clock.

ORGAN PRELUDE.

ANTHEM, "The God of Abraham Praise" *Buck.*

RESPONSIVE READING. 75th Lesson. Conducted by
REV. WEBSTER WOODBURY, Milford.

PRAYER By REV. EDMUND DOWSE, D. D.

RESPONSE.

ORIGINAL HYMN *Tune* : "Portuguese Hymn."

September's robe now clothes the landscape so fair,
 All woven of sunshine and soft silver haze ;
 Her incense ascends through the pure Autumn air
 From fields that bear fruit to the great Maker's praise.

As plenteous as grain-sheaves that greetingly nod
 In th' land of our fathers wherever we rove,
 As countless as blossoms of bright golden-rod,
 Our wishes and prayers for the church that we love.

Here harvests of souls have been garnered to grace
 The Kingdom of Glory, forever and aye ;
 Here smiled Father Sanford, whose love-beaming face
 Shed sunshine that ripened rich fruitage alway.

Sweet Spring fifty times has awakened the flowers,
 Stern Winter led forth fifty seasons of snow,
 Since *Medway* erected her *Zion*, whose towers
 Give refuge to saints and alarm to the foe.

Her watchman, discerning each danger from far,
 Keeps ward on the walls, ever faithful and true ;
 Her " army with banners " shines forth like a star,
 Christ's name on each forehead, the name ever new.

Then welcome, good brothers and sisters, today !
 Clasp hands once again in the home church so dear.
 Weep not the departed ! as oft as we pray,
 Their pure, gentle spirits are hovering near.

Sweet, wandering strains from their loftier sphere
 Float down through our singing, and thrill it with love.
 Great Father, we pray the church *militant* here
 Be fitted to join the *triumphant* above !

MARY E. FISHER.

HISTORICAL DISCOURSE by the Pastor, REV. RUFUS K. HARLOW.

HYMN 735.

Let children hear the mighty deeds
 Which God performed of old ;
 Which in our younger years we saw,
 And which our fathers told.

He bids us make His glories known,
 His works of power and grace ;
 And we'll convey His wonders down
 Through every rising race.

Our lips shall tell them to our sons,
 And they again to theirs,
 That generations yet unborn
 May teach them to their heirs.

Thus shall they learn, in God alone
 Their hope securely stands ;
 That they may ne'er forget His works,
 But practice His commands.

CHILDREN'S SERVICE.

ANNIVERSARY HYMN, sung by the younger scholars of the
 Sabbath-school.

ANNIVERSARY DAY.

Dear church, the children greet you !
 Dear pastor, loved so long,
 We come today to meet you
 With melody and song !
 Through fifty years of sowing
 The saints have labored on ;
 Trusting the Lord, and knowing
 Rich harvests would be won.

Within the churches olden
 No Sunday-school e'er smiled ;
 But now the times are golden
 For every little child.
 We're " merry workers " ever,
 We sing on festal days.
 Our Bands of young " Endeavor "
 Shall sound the Saviour's praise.

Chorus.

CHORUS.

All hail, sweet day of gleanings —
 Of fruits and flowers gay !
 So full of tender meaning,
 Sweet Anniversary day !

Baptismal dewdrops glisten
 On many a childish brow,
 And angels stoop to listen
 To this, our sacred vow.
 We'll give our life's bright morning
 To Jesus and His Word,
 Like dewy buds adorning
 The Garden of the Lord.

Chorus.

MARY E. FISHER.

HYMN *Tune: " Sicily."*

Now in parting, Father! bless us;
 Saviour! still Thy peace bestow;
 Gracious Comforter! be with us,
 As we from this temple go.
 Bless us, bless us,
 Father, Son and Spirit! now.

Bless us here, while still, as strangers,
 Onward to our home we move;
 Bless us with eternal blessings
 In our Father's house above,
 Ever, ever,
 Dwelling in the light of love.

BENEDICTION.

SOCIAL REUNION

in the Vestry, in the evening, with Reminiscences, etc.

THE DAY.

FRIDAY, the 7th of September, 1888, was a perfect autumnal day. The sky was cloudless, and the air crisp and bracing. The meeting house, fresh and clean with its new coat of paint, was in harmony with the well-kept grounds surrounding it. Beds of flowers, brilliant with the colors of autumn, added a charm to the green lawn in front.

The interior of the church was artistically decorated with flowers arranged by the committee under direction of Mr. Thomas F. Mahr. An oil portrait of the Rev. David Sanford, the first pastor, stood upon an easel at the right of the platform, wreathed with flowers.

At the appointed hour the church was well filled with friends and invited guests, among whom were the pastors and representatives of the neighboring churches. After the invocation by the pastor, an anthem was sung by a select choir, led by Mr. E. B. Stowe, who conducted the music throughout the day. The various exercises followed in the order of the published program, the pastor presiding and introducing the speakers.



M. M. Fisher

ADDRESS OF WELCOME.

BY DEACON MILTON M. FISHER.

Brethren and Friends: The experience of the past has not only taught us as individuals that it is wise and well both to look and to press forward to higher attainments in all best things, but quite as important occasionally to take a backward look, both for guidance and inspiration for the future. It seems equally proper that institutions should be subjected to review—to criticism and censure if need be, or to approval if deserved—and so to become better equipped, and stimulated to a deeper consecration to their special work and to higher achievements in uplifting the social status of the people whom they would benefit and bless.

A period of fifty years has elapsed since an institution, consisting of a religious society and a Christian church, was organized in this community; and this day and this occasion have been selected to review and to commemorate the work accomplished by it. The power of a Christian church is measured, not only by its direct influence upon the community where it exists, but in the streams that flow out into the world in a living personality of those whose character was largely formed by its ministrations; and in those beneficent charities which go out from it to bless other and perhaps less favored communities and people. You have been cordially invited to participate with us in the exercises and festivities appropriate to this occasion. We welcome you, and extend to you a Christian salutation in this house of the Lord, hallowed as it has been by a Divine Presence for half

a century, and by the memories of the saints who have worshiped within its walls, but have now gone to their reward.

A small remnant of the original band, a few of their children, more of their children's children, and still others who knew not our fathers, salute you on this day of jubilee in the name of the Lord. Although our faith is as old as that of the great apostle to the Gentiles, we boast not that we are the seed of Abraham, or of the tribe of Benjamin according to the flesh, but we believe we are surely built upon the "foundation of the prophets and apostles, Christ Jesus Himself being the chief corner stone." We are not ashamed that, in common with yourselves, we inherit the blood of the Puritans from the days of Cromwell, and the religious symbols and traditions of the Pilgrim fathers. Yet we have believed nothing because it was old, and much less discarded anything because it was new.

As the apostle recommended, so our ministry has largely served this church in newness of the Spirit and not in the oldness of the letter; for the letter killeth, but the Spirit maketh alive.

As an individual church we are young as compared with our ancestral church in Dedham, or with many of that large family having the same ancestry and who are represented on this occasion. We have not the prestige of titled and distinguished divines, scholars, or civilians upon our records, but they bear at least eighteen good family names found among the English immigrants to old Dedham previous to 1647. Though this half-century of our church life, or the centuries even of any church life, are but the merest point of time compared with the age of the solar system, or even of the Chinese Empire, yet to a human life or a church life in an Anglo-Saxon village in this nineteenth century, when reckoned by the marvelous changes often wrought, fifty years may seem an age. Such a period properly demands a pause in the current of life long enough to consider what has been done and whither life is tending.

It is not for me to speak in detail of the work and

the many happenings, for better or for worse, in this part of the Lord's great vineyard. It is said of one noble soul of the present age, in a wonderful chorus of song often heard and sung upon our streets, that, while "John Brown's body lies mouldering in the grave, his soul is marching on." Whether the departed souls of our old pastor, after thirty-three years of active service in this church, and those of his flock who died in the Lord, are still "marching on" in the life of their successors, or whether this vine of the Lord planted by our fathers has been, and still is, a fruitful branch of the True Vine, you may perhaps better judge when the service of this day closes, or much better when all human history shall be more fully revealed.

It is well, however, to consider that the value and importance of the church, and its ministrations to a particular community, are not to be measured by the great length or brevity of its pastorates, or merely by the number upon its church rolls, or by the amount of its charities at home or abroad; but whether in all its varied conditions it has "fought a good fight" with all wickedness in high and low places from without, or whether it has had the higher grace to keep, within the fold, the unity of the Spirit in the bond of peace.

Frequent or permanent changes in the industrial population of a community are often such that it is more than a faithful few, or even many, can do to hold their own, much less to elevate the general standard of Christian morality and piety in the community and bring large numbers under its dominating and saving influence.

What might have been the spiritual and moral status of this and other New England communities had the population remained homogeneous for the last fifty years, it is not difficult to conceive. It is safe to say that many churches have been a moral leaven which, "by patient continuance in well-doing," may yet leaven the whole lump, and so unify the mass of the people into a higher type of Christian manhood for a Christian commonwealth. For such results a missionary spirit, love for children, provision for their enjoyment, and

Christian nurture are absolutely essential. For this reason we shall remember our children on this "glad anniversary day," hoping they will remember their fathers and mothers fifty years hence as they are remembered today.

And now, friends, we bespeak your kind and charitable judgment of the first half-century's work of the Village Church. Conscious that much greater attainments in Christian life and work might have been secured, we trust your inspiring presence today, and your encouraging words, will be to us an inspiration to greater fidelity and zeal in the Master's service, so that greater success may be achieved than the past reveals. And so, brethren and friends, we cordially welcome you again to the festivities of this semi-centennial anniversary of this Village Church and Society.

Without special reference to the Old Mendon Association and Conference — always welcome — or to any ancestral church more remote, we gladly welcome our grandmother church upon our eastern horizon — baptized again in her old age by her new name of Millis. We rejoice with her in the prestige of youthful vigor which her new name and her new environment may impart, and in the hope of continued vitality from her foster child at Rockville.

We welcome our mother church. Though resting upon a sunset hill, she reflected the true light upon our fathers and mothers in the dawn of their spiritual life. We devoutly thank her for the Christian nurture bestowed upon their youthful minds, and shall never forget to honor the memory of their devoted pastor, who, with a magnanimity rarely excelled since the days of Abraham, gave them, upon their "new departure" to plant another branch of the same vine, his gracious benediction, and followed them with paternal solicitude and prayer, and has welcomed most of them to the Father's "house not made with hands."

And what shall we say of our younger sister, a later branch of the same vine, and having drunk from the same spiritual Rock with our fathers and mothers? May we not say, as Solomon sings of a "little sister," very young and ten-

der, "If she be a wall, we will build upon her a turret of silver; and if she be a door, we will inclose her with boards of cedar?" Yes, we welcome her also into the fold of the Great Shepherd, praying He may lead our whole family and flock into green pastures and beside *still* waters.

And those who have come into the pastures of the old Puritans — known by other names, yet good sheep of the Master's "other fold" — we bid you welcome, not only to glean the sheaves which the Puritan reapers, through neglect or kindness, have left for you, but with us to "break up the fallow ground" and sow the seed of the Word and reap such a harvest as the great Husbandman shall give. We welcome you to this field of our common labor and to this "feast of fat things" today, for "hitherto the Lord hath helped us."

And to those who have come from other or distant homes, we bid you a most hearty welcome to this place of your former residence or nativity, and perhaps of your spiritual birth as well. We welcome you to these shadowy elms your fathers planted, and to all which their successors may have done to beautify these streets and these homes. We welcome you to the graceful Quinobequin, whose waters still drive the spindle and the loom and upon whose banks the groves still shed their fragrance and their beauty. We welcome you one and all to the hospitality of our homes, and to the fellowship of kindred souls in the faith and grace of our common Lord.

HISTORICAL SKETCH OF THE PARISH.

BY FREDERICK L. FISHER, CLERK.

I AM conscious of being out of place on this platform ; for although in my business, as some of you know, I am constantly using my pen upon documents that are attractive to the eye, filling in the blank spaces and decorating them with red ink, it does not call into action those qualities of thought and expression requisite for an interesting public address. Yet, being clerk of this religious society, I must respond when the records are called for. Any blanks I shall try to fill in a business-like way ; but the red ink, or the rhetoric and eloquence, I must leave for others to supply.

I might, as others have on similar occasions, go back to primitive days, and trace the ancestry of this society through the older towns to the Pilgrim fathers, whose meeting houses and school-houses have dotted the New England hills, and made their influence felt over the wide prairies and Western slopes to the Pacific.

Another has said that "the erection of a meeting house in any place means civilization, intelligence, morality, and religion ;" surely the New England meeting house and school-house have furnished the warp and woof for the grandest civilization the world has seen. This priceless birthright, secured for us by our fathers at such self-sacrifice and hardship, we should devoutly cherish, and rally in its defense whenever menaced.

It is the fifth religious society organized in Medway that celebrates its fiftieth anniversary today. Its full legal title is

"The Evangelical Congregational Society in Medway," and it has been acting as a business manager for the Village Church, and for itself as well, for the last fifty years.

This partnership has been harmonious, and we believe will be pronounced profitable when the Lord of the great vineyard shall have gathered in the fruits of the harvest, and balanced upon the great ledger the account which He keeps with all His servants.

Yet this dual system for church work, if its necessity ever existed, has nearly if not quite fulfilled its time, and the modern method, by special charter or general law, seems best for new enterprises, if not for gradual adoption by existing churches.

The time at my command for the preparation of this sketch was very limited, and errors and omissions may appear. I trust if any are noticed the committee will be notified, that so much of this article as they see fit to print may be accurate.

We find as early as about 1826 Sunday-school and occasionally a religious service was held in the village school-house. About this time the manufacturing interests were enlarged and prosperous in the "Factory Village." Barber in his *Illustrated History of Massachusetts Towns*, published in 1839, gives a brief sketch of the town and an "eastern view," from which we quote as follows:

"This engraving shows the appearance of Medway Factory Village as it is entered from the east upon the Medfield road. The spire seen on the right is that of the Congregational church. The building on the left with a small low spire is a four-story cotton factory standing on Charles River. This village consists of thirty-seven dwelling houses, three stores, three cotton and one woollen factories, and the boot and shoe business is carried on to a considerable extent in West Medway and Medway Village. The town is gradually improving in appearance, wealth, and population. There are in the limits of the town five churches—three Congregational, one Baptist, and one Unitarian."

The schools at this time were in a flourishing condition. The village school-house had been enlarged in 1830, and the next year Mr. Abijah R. Baker had opened a classical school for instruction in languages and the higher English studies, which attracted large numbers from other towns and stimulated an increasing interest both in education and religion.

An increasing interest in the growth and prosperity of the village incited its prominent men to consider the advantages of public worship and a permanent and commodious meeting house. It so happened that Mr. David Whiting, a native of the village, was here on a visit from New York, and was induced to offer the lot of land upon which this house now stands for such a purpose. A deed "in trust" was immediately executed to Mr. Comfort Walker and dated April 21, 1836, and subsequently deeded by Mr. Walker to the "proprietors." The deed contained the following clause:

"The above described land is hereby conveyed for the sole purpose of building, erecting, and maintaining on the premises a meeting house, in which public worship of the Evangelical Congregational order and sentiment shall be preached and supported forever."

Some desired another location; Milton H. Sanford, then a young man, was very anxious that it should be built where Thompson and Clark's store now stands, and said he would give the land or \$500 if this location was accepted. When asked where he would get the money he said, "With my two hands," a reply characteristic of the public spirit and energy which followed him through life.

It was finally decided to accept Mr. Whiting's offer, and a number of leading citizens agreed to erect the church and take their pay in pews; and young Mr. Sanford gave his \$500 against his own preference as to location. The Universalists, who had commenced to hold meetings in the school-house about 1834, generously gave way, and Rev. Dr. Ide, whose church most of the village citizens attended, acquiesced in the new plan and was always a firm friend of the new church.

A subscription paper was circulated, and \$4,650 pledged by sixteen persons, only two of whom were members of any Christian church, but at least four more became such ; now all but two or three are dead.

COPY OF THE ORIGINAL SUBSCRIPTION.

We the subscribers severally promise to pay the sum placed against our names for the purpose of erecting a meeting house for Evangelical Congregational worship, on land recently procured of David Whiting for that purpose, westerly of James B. Wilson's dwelling house, with the understanding that when said house is completed, said sums to be refunded in pews.

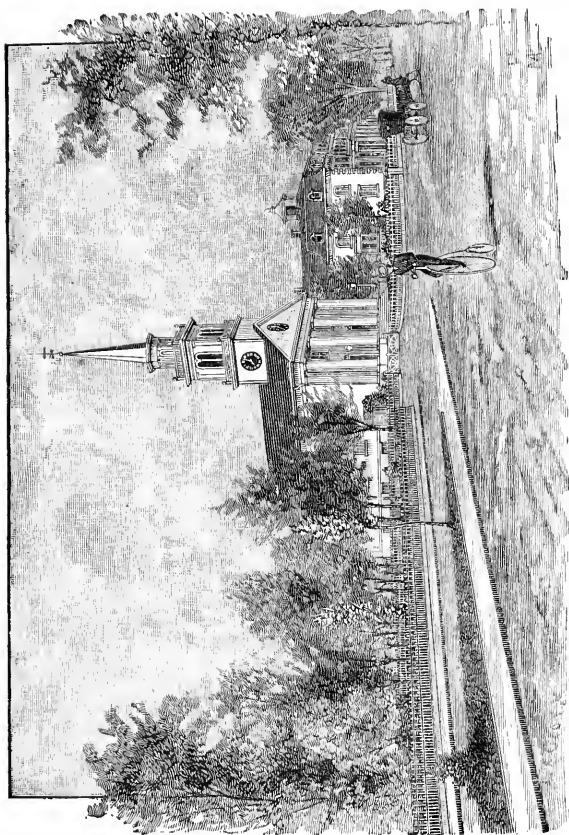
Medway, May 5th, 1836.

James B. Wilson,	\$750.00	Charles Wheeler,	\$100.00
Luther Metcalf,	500.00	Wyman Adams,	100.00
M. H. Sanford,	500.00	William Fuller,	100.00
Titus Bullard,	150.00	A. G. Cheever,	100.00
Orion Mason,	500.00	J. O. Pond,	100.00
Comfort Walker,	750.00	Green and Hathon,	100.00
G. S. Cheever,	100.00	William White,	500.00
Alex. L. B. Monroe,	300.00		

Total, \$4,650.00

Luther Metcalf, James B. Wilson, Wyman Adams, William White, and Milton H. Sanford were chosen a building committee, and authorized to contract for and borrow money to pay for the meeting house, and subscribers signed a bond to indemnify the committee for all expenses incurred, and to equalize the final cost to all, in proportion to the amount of their original subscription.

September 5, 1836, a contract was made with James Purington, a practical church builder, to do all carpenter work, masonry, painting, and glazing, and furnish all materials. The plan adopted was the plain rectangular structure familiar to New England, copied from the old Anglo-Saxon church. As to the origin of this style of church building Chambers says :



VILLAGE CHURCH, MEDWAY.



Mr. H. Sanford,

"It is well known that the heathen structures from which the early Christians borrowed the form of their churches were not copied from the heathen or Jewish temples as might have been anticipated, but from that peculiar combination of the hall of justice and market-place called by the ancients basilica. The reason of this selection is to be found in the different conceptions which they formed of the character and objects of public worship. The rites of heathendom were performed exclusively by the priest, the people remaining without the temple; and the temple itself, which was lighted only from the door or by the few lamps which burned around the image of God, was regarded not as a receptacle for worshipers, but as the abode of Deity. The dark, mysterious character, which thus belonged to it, rendered it equally unsuitable for the performance of liturgical services, in which the people were to participate, and for the delivery of those public addresses, which from the beginning were employed as a means of Christian teaching and exhortation. To such purposes the basilica was readily adapted. It was for the most part a parallelogram, at one of the ends of which, opposite to the entrance, there was a raised platform for the accommodation of those dispensing justice. This part of the building was the prototype of the rounded choir or recess which is seen in many of our churches. For the prætor's chair, which was placed in the center of this semi-circular space, the altar was substituted."

When the "cross" became a distinctive emblem of Christianity, Christians, desiring to follow forms, changed the style of this church edifice by building on each side, near the center of the rectangular structure, the wing or transept, thus forming a cross. This form was followed in the cathedrals and churches of Continental Europe, and with various changes is seen in modern churches.

The manner in which the various parts of this church were to be finished was defined by reference to the same parts in either the Unionville Church, at Hopkinton, or the Orthodox Meeting House, at Westboro'. Only the gallery at

the south end of the church was built at this time. Work was to be completed June 15, 1837, but on account of the financial failure of the contractor it was much delayed. Mr. William Page, of West Medway, put in the stone work, his contract calling for the same quality of hammered work as on the stone posts in front of James B. Wilson's residence (now Mrs. Wilder's). Some items connected with the building and furnishing may be interesting, and among the bills for extras I find the following:

Collins Hathon for refreshments at raising:

To 54 dinners @ 37½ c.	. . . . .	\$20.25
" 5 gallons wine	. . . . .	5.00
" 2 collations .	. . . . .	3.00
" lemons, sugar, etc.	. . . . .	3.00
Theron Metcalf, legal services (2 bills)	. . . . .	6.00
		<hr/>
		\$37.25

One extra in this list would today indeed be extraordinary. At that time to furnish fermented liquors only to working men was a great advance in temperance over the custom existing at the installation of Dr. Ide and other ministers, of furnishing all sorts of "hard liquors" to the clergy.

The bell was from the justly celebrated Holbrook foundry at East Medway. The elder Holbrook was an apprentice of the Revolutionary hero, Paul Revere, and really succeeded to his business, and for a few years the Medway foundry was the only one in America. These bells were denominated, by flattering testimonials from the American Institute, New York, and the grand gold medal of honor, the standard bells of America. The bell was hung June 13, 1838, but was not paid for till February 12, 1842, when \$90.20 interest was added.

A stove was purchased by a subscription of twenty-eight men for \$75.50; a carpet by five men giving \$38.00, and a grand total by the ladies of \$62.50, making the sum of \$100.50.

The church, exclusive of the furniture and fixtures, cost

about \$6,000, and was not only Puritanic in the simplicity of its structure, but in all its surroundings.

On the east stood a venerable oak tree. Two more stood in front and one on the west near the turn of the road to Holliston. These were all remnants of the primeval forest that skirted the old Boston and Hartford road. The latter tree for many years bore for the weary traveler the following legend :

The shortest run to Holliston.
Come on Daddy Niles,
'Tis only five miles.

On the same sign-board there was a picture of a man on horseback galloping at full speed toward Holliston. This bit of waggery is attributed to Samuel Allen, a worthy citizen and afterward one of the first deacons of the new church. With the exception of a semi-circular row of stone posts in front of the entrance, and these trees, all was sandy gravel and stunted grass.

We now come, two years and eleven days after the gift of land by Mr. Whiting, to the formal organization of the society. The warrant was issued by Hon. Warren Lovering, as justice of the peace, on the petition of twenty-one legal voters. The meeting was held in the village school-house at five o'clock on Friday, May 25, 1838. Milton H. Sanford was elected clerk and took the requisite oath.

The further record of this meeting by the clerk is much abbreviated, but the following is doubtless a correct interpretation : The name of moderator not given. A nominating committee was chosen as follows : Orion Mason, Luther Metcalf, Clark Partridge, Benjamin Smith, and Milton H. Sanford ; and the following officers elected :

Parish Committee. Luther Metcalf, James B. Wilson, Orion Mason, Clark Partridge, William White.

Assessors. William Fuller, A. L. B. Monroe, Benjamin Smith.

Treasurer. Comfort Walker.

Collector. Charles Wheeler.

It was voted to leave to the Parish Committee the arrangement of the house and the procuring of a minister. A committee of three, A. L. B. Monroe, Samuel Allen, and Charles Wheeler, was chosen to prepare by-laws; they then adjourned to May 31, when they met and voted to adopt the preamble and the by-laws, and that the Parish Committee invite individuals to become members.

ARTICLES FOR THE GOVERNMENT OF THE EVANGELICAL
CONGREGATIONAL SOCIETY.

As it was the original intention of the donor of the land on which the meeting house stands to have public worship supported there of the Evangelical Congregational order, and Comfort Walker, Luther Metcalf, William White, Alexander L. B. Monroe, Orion Mason, Francis Hapgood, Jemotis Pond, Jr., Benjamin F. Cummings, Wyman Adams, Benjamin Smith, James Bickford, William Richardson, William Fuller, M. H. Sanford, James B. Wilson, Clark Partridge, Charles Wheeler, Samuel Allen, Stephen J. Metcalf, Olney Corey, Preston Ware, and Charles Macker, Jr., having founded a religious society and taken the name of the Evangelical Congregational Society, do for themselves and their associates adopt the following rules and regulations for the government of said society:

Article 1. The preaching to be supported by said society shall always be of the Evangelical Congregational order.

Article 2. Any person who shall adopt these rules and regulations may become a member of said society on application to the Parish Committee, and by said committee recording his name in a book to be kept for that purpose.

Article 3. The members of said society shall hold a meeting annually for the choice of officers and such other business as parishes may legally transact, on the second Monday in March, at such place in the village, and hour, as

may be made by the Parish Committee, for the time being, in this warrant for calling said meeting.

Article 4. The annual and all other meetings of said society shall be notified by the collector of the society, by posting up a copy of the warrant from the Parish Committee, calling said meeting, in the entry of the meeting house two Sabbaths at least before the time of said meeting.

Article 5. At the annual meeting all officers shall be chosen that parishes are by law empowered to choose, which officers shall perform all the legal duties of their respective offices.

Article 6. All money shall be raised for the support of public worship by subscription until otherwise ordered.

The only changes of any note are, that the annual meeting now comes on the last Monday of March, and the pews are taxed for support of worship, and that the Parish Committee shall have charge of the house and of all property of the society, and generally perform all duties not specially assigned to any other officer or agent.

The names of the original twenty-one signers to these articles are in small capitals, followed by those who have since joined the society. The star designates the members that have died, and the dagger those that have moved out of the parish.

*COMFORT WALKER.

*LUTHER METCALF.

*ALEXANDER L. B. MONROE.

*ORION MASON.

†FRANCIS HAPGOOD.

*JEMOTIS POND, JR.

*BENJAMIN F. CUMMINGS.

*WYMAN ADAMS.

*BENJAMIN SMITH.

*JAMES BICKFORD.

*MILTON H. SANFORD.

*JAMES B. WILSON.

*CLARK PARTRIDGE.

CHARLES WHEELER.

*SAMUEL ALLEN.

*STEPHEN METCALF.

*OLNEY COREY.

*PRESTON WARE.

*CHARLES MACKER, JR.

*WILLIAM FULLER.

*WILLIAM RICHARDS.

*Eleazer Partridge.

*Simeon Ellis.

*Oliver Ellis.

*Nathan Bullard.

*Amos Fisher.

- *Stephen B. Fuller.
- John W. Richardson.
- Stephen W. Richardson.
- *William Adams.
- *Sewell Clark.
- *George W. Hunt.
- *Nathaniel Clark.
- *James Walker.
- *Aner Bullard.
- Asa Williams.
- *Luther Henderson.
- †William C. Marple.
- M. M. Fisher.
- *Charles E. Hart.
- *Joel P. Adams.
- †Lewis Hill.
- *Joel W. Whiting.
- *Preston Ware.
- *Elijah Partridge.
- *Abiather L. Shaw.
- *William S. Mitchell.
- *William N. Haskell.
- David Daniels.
- *Francis P. Daniels.
- *Shepard Wiggin.
- *William Henderson.
- *Elias Metcalf.
- E. Fisher Richardson.
- *Stephen Salisbury.
- *Caleb Kimball.
- *Samuel Force.
- †George J. Baldwin.
- *A. L. White.
- *Luther H. Metcalf.
- *C. B. Whitney.
- *John Cole.
- Harlan P. Sanford.
- C. E. Le B. Whitney.
- *Rice O. Dain.
- †Lowell A. Mann.
- †Frank N. Adams.
- H. E. Mason.
- †George W. Lawrence.
- *Eleazer Morse.
- Charles W. Seavey.
- *Frank S. Grant.
- *H. W. Simpson.
- T. F. Mahr.
- Silas O. Mahr.
- George A. Abbe.
- R. B. McElory.
- James M. Grant.
- *George W. Ray.
- E. C. Wilson.
- Jason E. Wilson.
- *Edward Eaton.
- †Otis Springer.
- Edmund I. Sanford.
- †George C. Garland.
- Lucius H. Taylor.
- *Allen Partridge.
- †James H. Heaton.
- Samuel B. Cary.
- William H. Cary, Jr.
- *William R. Parsons.
- John A. Bullard.
- John H. Crimmings.
- *Charles F. Daniels.
- Francis W. Cummings.
- *O. A. Mason.
- *G. S. Bancroft.
- †James Cole.
- *A. P. Phillips.
- James T. Adams.
- *T. R. Fairbanks.
- *Jesse K. Snow.
- James F. Adams.
- †L. T. Bradstreet.

Daniel Rockwood.	George A. Kingsbury.
†John H. Curtis.	A. E. Clough.
†George L. Boos.	Samuel Hodgson.
Frederick L. Fisher.	†J. R. Thompson.
J. P. Plummer.	†Eleazer Thompson.
†George E. Sanderson.	S. G. Clark.
†George W. Whiting.	W. W. Clough.
†Charles S. Philbrick.	A. H. Ramsdell.
J. B. Hopkins.	S. H. Clark.
*A. W. Whitney.	J. A. Crooks.
M. E. Thompson.	J. W. Thompson.
*O. R. Kelsey.	G. C. Crosman.

The present officers of the society are :

Parish Committee and Assessors. F. W. Cummings,
J. B. Hopkins, J. P. Plummer.

Treasurer and Collector. F. W. Cummings.

Clerk and Auditor. F. L. Fisher.

On May 14, 1838, Luther Metcalf, by request of the proprietors now virtually constituting the society, invited Rev. Joel Hawes, D.D., of Hartford, and a native of this village, to preach the dedication sermon on Thursday, the 14th of June following. But owing to an engagement to preach an ordination sermon on the 12th of June, he could not reach here to preach before Friday, the 15th. The express trains of today would accomplish in two or three hours the distance for which the good doctor then required two days.

You will notice that our society was organized on Friday, this church dedicated on Friday, and our semi-centennial is on this crisp, autumnal Friday. An unlucky day, do you say? I trust that the history of this society and church as it is unfolded today will convince you that for enlisting in a righteous cause, at least, Friday is no blacker than any other day.

On June 23, 1838, agreeable to the terms of original sub-

scription, the pews were sold at auction, the highest bidder taking first choice ; and the amount thus bid for choice added to the appraised value. The appraisal of the sixty pews amounted to \$6,330. The highest amount bid for choice was \$40, by Luther Metcalf.

Comfort Walker bought ten pews, Orion Mason and J. B. Wilson six each, Milton H. Sanford five, Luther Metcalf four, William White three, Dr. Monroe two, William Fuller, Titus Bullard, David Whiting, Collins Hathon, Jemotis Pond, Wyman Adams, and Charles Wheeler one each ; forty in all, netting \$5,197.

The proprietors paid the bills as fast as they made collections, and gave notes for the larger balances. Matters hung in this way for seven years, when, on May 10, 1845, it was voted to sell at auction the remaining pews, and on August 4 the accounts of the proprietors showed a deficiency of \$749.02. To meet this, and to bring matters to a final settlement, the proprietors made an assessment of twenty-three and eight one hundredths per cent of the amount originally subscribed by each, except that J. B. Wilson was assessed on \$500 instead of \$750.

In 1846 the question of enlarging the meeting house was discussed, and, recommended by a committee, the side galleries were built and the interior of the church repainted. The galleries cost \$547, and the pews sold for \$585 ; a profit of \$38.

The original land given for the meeting house being a quarter of an acre only, and its longest lines not at right angles with the main street, more room was needed for carriage accommodation. The adjoining land upon the west was sold at auction in 1845, and bought by two members of the society for church purposes, and chiefly for the erection of horse sheds. A difference of opinion as to what portion should be used for that purpose seemed likely to disturb the harmony of the society.

Deacon M. M. Fisher made a plan of the lands (virtually the same as now laid out) which seemed to be satisfactory to

all interested. The lands north of Church Street were sold at auction at a profit of \$175, which was used for the improvement of land on the south side of the street. This lot, afterwards known as the "common," was sold to the society for \$300. The sale also included a small parcel of land just north of the church.

At this time the east line was also changed by mutual agreement, without passing deeds, Captain Partridge receiving front land while the society widened its lot in the rear. Subsequently the society bought another corner of land from John W. Hodges, and sold to David H. Daniels (then owning the house just north of the church) a lot for a door yard.

Land was afterwards bought for horse sheds in the rear of Mr. Charles Seavey, and Peach Street laid out to make them accessible. It was never used, however, and finally was sold to Messrs. Harding & Bassett for an enlargement of their straw works.

In 1850, the growth of the village continuing, the old school-house was given over to business, and its hall not furnishing accommodation for lectures and meetings too secular for the meeting house, it was voted to finish the vestry of the church at an estimated cost of \$500, the actual cost of which was \$498. While the subscription by the men was only \$352, the ladies (as usual) came to the rescue, and made up the deficiency. The vestry was used for town meetings every third year until the Sanford Hall was built in 1872.

Up to 1854 the salary of our pastor, \$600 (the same as paid to most pastors in this vicinity), had been raised by subscription. It was, however, understood from the first, that donations from the farmers and others should be made in money or in value of \$100, annually at a donation party.

Of the \$600 Luther Metcalf and Orion Mason had agreed upon the start to pay \$50 each, and the former added two cords of wood to the pastor's woodpile every year. Others were not wanting to meet the pastor's needs. Milton H. Sanford, though living at New York, or elsewhere, considered himself a member of the society, for financial purposes at

least, and in emergencies always came to the pastor's relief. Dr. James H. Sargent, after making his home here, annually remembered his pastor by a check of \$100, which his daughter, Mrs. John A. Bullard, continued in some form after her father's death till the death of the pastor. (The following letter from her pastor is a beautiful testimony to the mutual esteem of each for the other:)

TUESDAY P. M., January 6, 1874.

MRS. BULLARD :

Dear Madam: I know not how to express my feelings of gratitude for your letter and its contents, this afternoon. Your benefactions had been so munificent and so various for the good of this people during the year, that it seemed to me you would hardly think best to add another generous gift to myself personally at the opening of the year. I can assure you it is doubly welcome, as it meets ordinary wants and also those created by the results of the panic, and thus cutting off some resources on which I depended to meet the current expenses of the year. The Lord reward you a hundred fold for this, and for all the many past kindnesses to myself and mine. The remembrance of these comes up every day, calling for devout gratitude to our Heavenly Father, and with earnest prayer for blessings upon yourself and yours,

Very truly yours,

D. SANFORD.

The act of the legislature passed in 1854, providing for support of public worship by taxing the pews, was adopted by this society. Most of the pews in the church were voluntarily surrendered by the owners to the society, some were bought at an appraisal, and eight pews are still held by the owners.

Since this plan was adopted the pews have been annually rented, upon the tax basis, at auction, Fast Day evening. From non-rentals or non-payments in some years there has been a deficiency, but always provided for at each annual meeting, and no debt has ever been allowed to remain.

For a number of years before his death Mr. Edward

Eaton, after the reading of the treasurer's report at the annual meeting, would challenge Captain Partridge to pay, each, one half the debt. If accepted, the matter was settled at once; if not, he would pay half, if others would pay the balance within thirty days.

In 1861 a small addition was built on the north end of the church to receive a new organ, the gift of Mr. Milton H. Sanford. The high pulpit was taken down and a small platform substituted. The organ cost \$1,000, the alterations about \$550, which was made up by subscription.

In 1870 new windows were put in, the bell re-hung, and various other improvements and repairs made at a cost of \$1,985, raised by subscription.

Monday, October 30, 1871, a very important meeting of the society was held, to consider first, a communication from their devoted pastor, who, after nearly thirty-three years of active service, asked to be relieved on account of advancing years and declining strength, and that a successor and associate might be secured.

The church had previously acted upon this matter and extended a call to Rev. R. K. Harlow, then preaching in Belfast, Maine. The society unanimously confirmed the action of the church and voted to offer to Mr. Harlow a salary of \$1,500, a vacation of two (and afterwards made four) Sundays in each year, and the use of a suitable dwelling house whenever it became necessary. These terms he accepted, but to general regret has failed to require a "suitable dwelling house."

Through the liberal aid of Dr. Oliver Dean a library had been founded, and the need of larger accommodations and a suitable room for lectures and public meetings was felt in the community.

The young ladies, by a series of fairs and entertainments, had raised the sum of \$500 toward this object, and a public hall was now projected.

Mrs. Edena H. Sanford was interested, and had aided the young ladies in procuring funds. Her son Milton, ever

responsive to her wishes, and pleased that the society had assumed an obligation towards the support of his "Uncle David" (as he familiarly called our first pastor), and also provided liberally for his associate and successor, offered to give the society \$5,000 (and his brother Edwards added \$2,500), to establish a fund, the income of which should be used for the pastor's support, or if preferred would donate the same for a public or a town hall, to advance the welfare of his native place and to provide an income to the society, and the Dean Library Association, in the proportion indicated by other subscribers to the fund. Before the project was made public, at a town meeting an article was inserted in the warrant to see if the town would consider any proposition towards securing a hall in the village for town purposes, but the article was dismissed.

At the meeting just referred to this society accepted the offer of the Messrs. Sanford, and a committee consisting of M. M. Fisher and E. C. Wilson was chosen to secure subscriptions. Edward Eaton pledged \$1,500, Captain Partridge \$1,000, the firm of Harding & Bassett \$1,000, and John A. Bullard \$1,000. In all \$15,815 was subscribed, and the hall erected at a cost, including land and removal of old buildings, of \$23,000. The price paid for the land was exorbitant, but the location seemed the most desirable. The deficiency was made up later largely by the liberality of the largest donors, Mr. Sanford giving \$4,200. The building was christened in honor of the family name of the principal donors, and dedicated with very appropriate and interesting exercises on the evening of December 31, 1872. The income from rents is a material aid to the society in meeting annual expenses. Although the meeting house was in harmony with church architecture at the time it was built, and had been kept in good condition, with the advent of a new pastor the desire to modernize the house was general, and in 1873 the committee arranged for radical changes, the people responding most heartily to the call for money, Mrs. Edena Sanford giving \$2,000 and Mrs. John A. Bullard \$1,000.

The following entry on the society's records will give an idea of the work accomplished :

December 7, 1873.

Today services were held in the church for the first time since it has been remodeled.

The plan presented at the July meeting has been fully carried out at an expense of \$6,000, which has been met by subscription. The floor of the vestry has been raised one foot, sufficient for ample ventilation beneath; it has been divided into two rooms of convenient size for the Sabbath-school and for social meetings, has been painted throughout, and the smaller room frescoed. Two new furnaces have been put in, the floor of the church has been raised two feet, the pews have been re-arranged, newly cushioned, and the floor throughout carpeted. An addition has been put on the north end of sufficient size to accommodate the choir and the organ, which has been newly cased and improved. A new pulpit, table and chairs have also been furnished. The alterations have been made in accordance with plans furnished by Mr. Silloway, of Boston, and the work done under the superintendence of Capt. Jesse K. Snow, of Medway.

In mentioning the last work of Mr. Sanford under the care and constant superintendence of our present pastor, I transcribe literally from the records of the society of March 28 and April 27, 1881: "On motion of M. M. Fisher the following resolution was unanimously adopted: Voted, that the thanks of this society be presented to our pastor, Rev. R. K. Harlow, for his very acceptable and gratuitous service in planning and superintending the improvement of the grounds around the church, which has been accomplished with such rare skill and judgment as fully to meet the convenience and gratify the taste of the society and of others personally interested in the work."

"On motion of A. S. Harding the following resolution was also unanimously adopted: Voted, that the successful plan and completion of the improvements upon the church grounds, and the extension of the village water works for

their irrigation, and the better protection of the church edifice and property in the vicinity, again remind us of the great liberality of our common benefactor, Milton H. Sanford, Esq., to whom the society, and others present, extend a cordial vote of thanks, and request that a copy of the record be forwarded to him by the clerk."

The cost of these improvements, and their care, to the present time amounts to the sum of \$3,700. At this time Mr. Sanford gave \$500, that was expended under the direction of Mr. Harlow in improvements in front of the Catholic church.

In making these exterior improvements upon the grounds, the division line was again modified between the society land and the estate of Captain Partridge, by mutual and harmonious agreement, advantageous to both parties.

We have now traced the society from its organization through the more important changes upon its grounds and church edifice, and aid received by individuals and by general subscription.

It remains to mention several specific benefactions made wholly by individual members of the society, or others.

In 1849 Deacon Samuel Allen presented a clock, which kept time for the minister, directly in front of, and attached to, the south gallery.

In 1850 Nathaniel Clark gave a pulpit, which was used for years in the vestry.

In same year Pardon D. Tiffarny of St. Louis, a native of the village, presented the clock now in the tower of the church.

Mrs. John W. Richardson presented the society with the marble clock on the right of the platform, in memory of her father, Elias Metcalf, formerly an efficient member of the society.

Mrs. John Cole, Mrs. Clark Partridge, and Mrs. Edward Eaton gave the platform chairs.

Mrs. E. J. Le Favor gave the flower stand and rug for the pulpit, and has recently supplied the pews with new

hymn books and copies of the psalms at a cost of \$115, and although absent has shown her interest in this occasion by sending her check for \$100, to help defray the expenses.

The carpet in the porch was recently given by Messrs. Harlan P. and E. I. Sanford.

The pulpit and the communion table were given by sixty-two ladies, whose names are all inscribed within the table drawer. The money, \$103, was obtained by Miss Eliza Fisher, now 86 years old, and who gives and makes the coffee for this occasion, as she has made for the church gatherings for many years. She, with Mrs. S. B. Metcalf, only one year her junior, has had for a long term personal charge of the annual church cleaning.

The outside lamps were the gift of Mr. Chas. F. Daniels.

The frescoing in the chapel was wholly paid for by Hon. Clark Partridge.

The inside shutters were given by Mrs. S. B. Metcalf, and hung gratuitously by Captain Snow.

Mr. Edward Eaton, by will, gave the society \$6,000, the income to be used for support of worship.

The last gift to the society is this day made by Deacon Milton M. Fisher, a deed of the Oakland Cemetery consisting of ten acres, more or less, with the improvements on the same.

The thanks of this society are also due to many individuals, who in time of need have contributed heartily and liberally, in time and labor, for its welfare. Subscriptions, singing, festivals, decorations, and even semi-centennials are not successfully carried through without hard work. Let us be generous in thanks, and sparing in criticism toward the workers.

And now can we not say, "Hitherto hath the Lord helped us"? Let us take up the work before us with new courage, and make this church and society a power for good among us, remembering that "Righteousness exalteth a nation, but sin is a reproach to any people."

WORDS OF SALUTATION.

From the Grandmother Church, the Church of Christ in Millis, by the pastor, Rev. E. O. Jameson.

THE grandmother church, now in her one hundred and seventy-fourth year, salutes with love, congratulation, and joy, her grand-daughter, on this her jubilee anniversary, and congratulates this church on reaching its fiftieth birthday.

She is glad to greet her, on the summit of her success, and rejoice with her, in view of an honorable history, a present prosperity, and a hopeful future. A little one has become a thousand, and a small one a strong church.

Your grandmother was represented on your natal day, fifty years ago, by her then pastor, the Rev. Sewall Harding, now sainted. She welcomed you to life, and to the love and fellowship of sister churches. She watched by this church in its cradle and early childhood, grew proud of its growth, and rejoiced in its increasing prosperity; and today is about as happy an old lady as could well be, in being the grandmother of such a united, useful, and promising church. She recognizes that this church is a chip of the old block, and like her grandparent in her faith, her piety, her harmony, and the tenacity of affection with which she retains her ministers.

Your grandmother lived with one of her pastors seventy-one years, and after her example you have lived with one pastor, faithful and beloved but now lamented, through a period of thirty-three years, and are living on with your present minister for how long we cannot tell. It may be that his pastorate will be longer than this of our honored brother here today, the Rev. Dr. Dowse, whose pastorate soon reaches its fiftieth anniversary; and we fondly hope that it may exceed in length that of Father Bucknam himself. It is something

to be the grandmother of such a church as this! And somehow it comes to me that, if my church is your grandmother, then is not her pastor, now speaking, the grandfather of this dear man, your minister, and am I not proud of my grandson, today, whose pastorate over this church so reflects his praises on this anniversary, for fidelity and loving service?

I congratulate this church as, with one of old, "I call to remembrance the unfeigned faith that is in thee, which first dwelt in thy grandmother, and in thy mother, and I am persuaded still abides in thee also."

Your grandmother has set you the example of "fidelity to the old and hospitality toward the new" in Christian thinking, and you are showing yourself a faithful grand-daughter.

There is no time to enter into particulars at this stage of these proceedings. You see these dear brethren in the ministry, and others, stand waiting with their good things to say. But I will simply suggest what a mighty power for good this church and its services have been in this village during these fifty years! What a record of blessing has she made! How many has she directed along the narrow way and helped into heaven!

But mighty as has been her work within these limits of her own parish, and great as is her influence here today, she has sent out Christian men and Christian women into the world, and none can tell how potential for good she is also in other places where her faithful representatives have lived and died, or are still the active witnesses for Christ.

With a tender and loving interest your grandmother congratulates her grand-daughter today, and on this mountain top of gladness expresses her best wishes for your continued peace, increase, and prosperity in the days to come.

From the Mother Church, Second Church, West Medway, by the pastor, Rev. Augustus H. Fuller.

BROTHER HARLOW, AND BROTHERS AND SISTERS OF THE VILLAGE CHURCH: I feel older today than ever before, indeed

quite venerable. For some days I have been endeavoring to determine my relation to this fair church which, in the glory of these autumnal robes, now celebrates her fiftieth birthday. I thus reckon: If you are the daughter of the church to which I am espoused, then, though you are older than I — I must be your step-father. So, with all the gravity I can summon, I say we bring our sincere tribute of hearty congratulations to our fair daughter, on this her semi-centennial birthday.

As my residence in town has been comparatively brief, I can say but little from experience regarding the past. My venerated predecessor, in his semi-centennial sermon, in referring to the young church, said that to it, the old church sustained a peculiar relation. In the first place, it was principally composed of church members from the old church and those who had worshiped with them, and in the second place, your first pastor was grandson and namesake of an honored pastor of the old church.

He also expressed his desire for the success of the new church, though missing their presence. I trust this spirit prevails today — the desire for your success and a hearty Godspeed; and may this ever continue. With a mother's pride we view our fair daughter in her fair deckings on this bright September day.

I bring the mother's congratulations on your material prosperity. We behold your beautiful sanctuary, and all these lovely surroundings; we have listened to your history, so interesting and prosperous. Surely God has greatly blessed you thus.

The mother congratulates you on your numerical prosperity. Through these fifty years the Lord has been building you up in numbers, as year by year you have received additions by ones, and twos, and tens, and scores — as was the case last year — until you are now one of our strong churches.

But more gladly than all, I bring the mother's congratulations on your spiritual prosperity. Through all these years the old gospel has been preached in its purity and power, and

here hundreds have learned to know the Saviour, many of whom are now on the other side. You are a light in this place whose beams, diffused far and wide, have gladdened many hearts, and whose strong influence has given an uplift to the whole community and been felt beyond your immediate bounds.

And now, may your future be even brighter than the past. The mother would adopt the words of the Apostle John in his old age, to the church of his tender love and care, "I have no greater joy than to hear that my children walk in truth."

May the Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace.

From the Sister Churches of Mendon Conference, by Rev. Jacob Ide, of Mansfield.

AFTER the blessing of the grandmother church has been given, and the benediction of the mother church has been pronounced, the loving sister churches of the Mendon Conference eagerly desire to send in to their Medway relative their hearty salutations on this jubilant occasion; and I have been made a kind of electrical battery, with the understanding that I should take the two ends of the golden chain of Christian fellowship, reaching from Mansfield to Milford, and completing the circuit here, send forward, in one thrilling, concentrated current, their united greetings and congratulation; and as I make the connection, by giving you this grasp of the right hand, Brother Harlow, I seem to hear echoing through all the air the benediction of the ancient time: "The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace." Many of the sister churches can speak of a similar experience with yours today, having held, some of them, their semi-centennial, centennial,

and sesqui-centennial anniversaries, and, with eyes undimmed and strength unabated, are thinking of the style in which they shall make up their bi-centennial robes. Some of them recall with tender interest the time when this our Medway sister began her religious life, and their pleasure on this occasion far exceeds that of the former time. For as it is more agreeable to welcome back a noble ship from a prosperous voyage, than to cheer her when she is first launched upon the bosom of the deep; as it is far better to pluck the ripe clusters of grapes from the matured vine than to assist at its planting — so today the witness of our sister's prosperous maturity is more inspiring than was even the bright promise of her youth. We congratulate her, not simply upon the fact that she has reached the age of fifty years, but also upon the fact that her life thus far has been one of vigorous growth and Christian efficiency. We rejoice with her that it has been her privilege to do so much in building up God's kingdom in this world, and in preparing so many hearts for entrance into the kingdom of glory. We earnestly desire and expect that, grandly equipped and inspired by the successes of the past, she may fill out another half-century with evidences of still greater progress and success. We congratulate her upon the fact, that she has shown the uncommon common sense of selecting good ministers, and then binding them, by affectionate manifestations and hearty coöperation, to her heart. It is well worthy of commemoration here that for fifty years our Medway sister has not allowed any divorce of ministers and people. May the future ever witness the same sacred regard for inseparable connections.

And now, Brother Harlow, pardon me if, yielding to the feelings which overcome me at the remembrance of past association, and the sight of the portrait of your beloved predecessor, I refer for a moment to that which I believe is now taking place in heaven. I cannot keep back the expression of the opinion that my dear father and dear Brother Sanford, with clasped hands, as ours are now, are looking down with united and sympathetic joy at the sacred festivities of this

occasion, and that they both of them are responding with earnestness to this my prayer, "God bless this dear church in all its future as He has been pleased to bless it in the past."

The Pastor said that he would next call upon one of the sons of the church to represent her children, and introduced

GILBERT O. FAY, PH.D.,

Professor in the American Asylum, Hartford, Conn. Dr. Fay spoke as follows :

It has been noticed today as a coincidence that this semi-centennial is occurring upon Friday, as did also the original September 7, fifty years ago. America was discovered upon Friday ; the sufferings and death of our Lord completed human salvation upon Friday ; the human race began its career upon Friday ; the association of Friday with the history of this church is certainly felicitous.

Last night, as I listened upon my pillow to the measured strokes of your bell — one, two, three, up to eleven — I realized again, as I often do, that no church bell anywhere sounds so sweetly. Fifty years ago, June 13, my childish hands pulled at the rope generously long — or thought they did — that lifted it to its place. Its tones along the years ring all through my recollections of boyhood and youth ; and when my remains, upon their last home journey, shall reach your cemetery, yours first today by gift, those tolling tones, if such shall be your custom then, will be my sweetest requiem.

We have listened today to a service of song, appropriate, controlling, perfect ; but there has floated to me louder yet, from yonder gallery, the music of fifty, of forty years ago. The big bass viol of Captain Daniels, the violins of his sons, an occasional flute, that bassoon of Cowell Fisher, have sounded clear and high above all floods of organ tone.

Words of eloquent memorial have enchained our attention. They have also released to my hearing other words spoken long ago from another, a loftier pulpit. Those por-

trayed lips of him, so tireless, so forgiving, so affectionate, open again in fervid prayer and earnest exhortation. I listen again to Father Fisk of Wrentham, ever in haste about his Master's business, to the deliberate Long of Milford, to Dr. Ide, a true bishop of God's own appointing, to the invalid Southworth of Franklin, lingering this side the heavenly gates, to the whole-souled Dowse, today the semi-centenarian of Sherborn, to Sewall Harding of East Medway, clear and impassioned, to the gentle Ropes, to the original Woodbury, to the scholarly Means, to the cultured Tucker, to the sprightly Walker, to the solemn Simmons, and to the faithful Dwight; and we young folks were familiar at the school-house with the stature and the precise enunciation of Luther Bailey, of East Medway. One by one appear again the representatives of the various benevolent societies of that day, the stately Anderson and the eloquent Pomeroy, the earnest Emerson and the entertaining Butler, the intellectual Tarbox and the stirring Bartlett, the dignified Clark and the incomparable Bullard; and of a summer evening there stand again, upon the platform below, the young man Gough, the missionary Hoisington, and students fresh from seminary or college — he of Mansfield, he of Longmeadow, he of Walpole (long sainted), he who has long slept upon the banks of the Tigris, and others, our week-day teachers.

I stand again upon the pew cushion and nestle up to Comfort Walker and rub my soft cheek upon his age-hardened face. What matters it to me that eleven of the church pews are his? It is enough to know that he loves his fatherless grandchild and the worship of God. At noontime I sit in the Sabbath-school class of Stephen J. Metcalf — I hope he is here today to forgive me for the inattention of those days — or I gather with a score of others into the front seats in juvenile chorus, and attempt the alto of "There is a happy land." Where are those boys and girls today? Many of the boys marched away in 1861. Too many of their names, alas, consecrate the Soldiers' Circle in yonder cemetery!

There were mothers in those days. Here are the origi-

nal records of the Maternal Association, organized Dec. 19, 1838, and continued for twenty-three years until 1861, when it was merged into the female prayer meeting. They are in the handwriting of my mother, the secretary. There was a woman's ticket at that day, and the first president, continuing until her death, was the wife of our pastor, at whose house the first meeting was held.

And here is the primer studied by the children at that time. It is in three parts — doctrinal, historical, and the Westminster Shorter Catechism. The square cuts of the historical part, two to the page, were calculated to astonish as well as to interest. The whole book is not as large as one of the elegant quarterlies studied now. It had to serve for many years, and needed several covers. But it was drilled in by my mother, and by other teachers, in careful compliance with the recommendation upon the first page, that "teachers exert themselves to make learners repeat the answers distinctly, deliberately, understandingly, solemnly, and in all respects properly." Every line is vividly recollected by the speaker, and I question whether sounder theology or more useful biblical knowledge is taught today, and whether our modern methods of instruction are really better.

And here is a card certifying that I became a member of the Medway Village Sabbath-School Temperance Society, February 7, 1841, and signed by George Fisher, President, and by Orion A. Mason, Secretary. So soon after the payment of the bill, described an hour ago as due to Collins Hathorn for wine and other liquors used at the raising of this edifice, do we have an organized effort to nourish in the hearts of the village youth sound principles of total abstinence. I have other certificates in my possession, some of parchment, obtained after years of exertion and the expenditure of thousands of dollars, but upon none do I set a higher value.

I find myself attending again the Wednesday evening prayer meeting, held for several years in the old school-house, and later in the vestry. We sing St. Martin's or Hamburg

with Deacon Allen, Duke Street or Golden Hill with Deacon Fisher, and Balerma with Dr. Monroe. We unite with Brother Adams in a prayer most humble and devout, or in confession sit down with Brother White "by the cold streams of Babylon." Besides the leading words of our pastor, we attend to the fervent exhortations of Rev. Caleb Kimball, of Captain Cole, of Deacon Fisher, and of Brother Shaw. Orion Mason is always present and always silent. Long settees are filled with women, but their voices are heard only in song. Nor can I omit the Sabbath evening concerts for prayer, notably the anti-slavery one, held in the upper hall of the old school-house. Deacon Fisher leads it, and reads to us burning extracts from the *National Era*, or introduces to us some traveling negro fugitive, with his horrible tale of wrong and outrage.

In place of this church audience, elegantly seated and attentive, another audience rises to my view, filling seats plainly furnished and long since removed. Directly at my left sits Mr. Chestnut, and behind him an auburn-haired boy, unconscious of his destiny as deacon. And then come the Rays and the Clarks and the Turners. Directly in front sits Deacon Allen. Behind him are Mrs. Edena Sanford, and occasionally her sons, and oftener her daughter. Still to the left, across the aisle, occasionally of an afternoon sits Lawyer Lovering. And near him, by some affinity, in a kind of doctor's section, as the years pass, there sit, in irregular attendance, Dr. Brown, Dr. Monroe, Dr. Salisbury, and Dr. Knight. Close by are the Eatons, the Partridges, the Coles, the Masons, the Hurds, Clark Walker, Amos Fisher, Abijah Metcalf, and so on. And over at the west side what a stir there is when Dr. Nathaniel Miller, of River End, sweeps in with his eagle eye and snowy hair, close clipped, a little late! I sit again in my own pew over there with Polly Wood and Deacon Fisher, and Theodore and his mother and mine, she still using, occasionally, the winter foot-stove. Where did the rest of the children sit. In range of my eye there sit again James B. Wilson, Luther Metcalf, Stephen J. Metcalf,

and the family of the minister, several of whom, and children's children, we delight to meet today. Across the aisle sits the deaf-mute, Christopher Fisher, sharing in the spirit though not in the letter of the service. Close by are the Danielses, Wyman Adams, Nathaniel Clark, and the Coreys. Nearer the pulpit, upon its right, are Elijah Partridge and Sewall Clark and William Adams, and the Adams sisters, attending always so punctually. And how promptly at the close of the afternoon service, at the last hymn, we all turn about and, standing during the singing, stare at the choir!

The library board, placed upon the pew-tops at the south side of the church, in front of a semi-circular extension of wall space; the bulletin board in the porch, with its publications of intended marriage and its warrants for town meetings; the Sabbath-breaking sextons, Abbe, and afterwards Hill; the rugged face of nature in front of the church; the stamping and squealing of horses under the oaks near the east windows — what a crowd of memories return today from the days and years that are dead!

May the growth and expansion of the next fifty years excel the scenes and facts of today as much as the present condition of the Village Church excels those humble beginnings of which we are reverently and gratefully mindful at this memorial hour!

“After the sons, it is fitting,” said the pastor, “that we should hear from the ‘sons by marriage,’” and introduced

REV. SAMUEL J. SPALDING, D.D.,

of Newburyport, who married Sarah L., youngest daughter of Hon. Luther and Sarah Metcalf, who thus answered for himself:

My acquaintance with this church began in 1842. Rev. David Sanford was then in the fullness of his strength and influence. The people of his congregation were by no means homogeneous in their religious views, but their confidence in his kindliness of heart, and in his personal interest in them—

selves and in their families, was such that they were a thoroughly united flock. He was interested in everything which concerned the individual welfare of his people, and the good of the community. It was through his solicitation that I engaged to open a select school in the village; and on going there, I at once reported myself to Mr. Sanford on Saturday forenoon, as the school was to commence on Monday. It was characteristic of his kind and efficient activity, that he said to me: "Now I wish you to see some of the people of this village, that they may send their children to you on Monday; and I will be ready to go with you immediately after dinner." Putting aside all his preparations for the Sabbath, he called with me upon more than thirty families; not waiting for them to come to the door, he simply knocked, and passed directly into the house. Before nine o'clock on Monday morning, we had called on every family in the village who had children likely to attend the school. When we were going our rounds, if any objected that they would like to avail themselves of the school, but they were unable to furnish the required money for tuition, he would say, "Oh, send in your child, and we will see about the tuition!" and he took the responsibility. He was connected with the public schools of the town, and he spared no pains in securing good teachers, and interesting the people in the cause of public education.

As a pastor, Mr. Sanford knew his people intimately. He was the first person in the parish to become aware of any case of illness, or misfortune, or sorrow of any kind. He regarded all the people living in the village as the special objects of his care and interest, whether they attended his church or not; and he was accustomed to call on them all in his regular pastoral visitations. He knew not only their present condition, but where they came from; and if he were passing through the places with which they were connected, he would seek out their friends to receive and communicate pleasant intelligence. He was a sincere sympathizer with his people in all their sorrow. Nothing touched them that

did not touch him. He never thought of sparing himself any labor, or any inconvenience, if he could advance the welfare of the people, or minister to their comfort.

Mr. Sanford was very much interested in obtaining employment and situations for his young people; he was an energetic and efficient Young Men's Christian Association and Young People's Society in himself. In several instances, representatives of other religious denominations came to look over this village for the purpose of establishing their own peculiar church here; but they received little encouragement, even from those who might be in sympathy with their views, who told them that Mr. Sanford was a good man, and doing a good work here, and they did not wish to separate themselves from his congregation, or favor any divisive influence.

He was greatly esteemed by his fellow clergymen. He was always ready to serve any of his ministerial brethren whenever it was possible to aid them. While he had his own theological views, Mr. Sanford never allowed them to embitter his feelings, or bar his intercourse with his brethren. He was interested in all true reforms, and his voice and his vote could always be relied upon to carry forward the church to a higher and better Christian life. He was an anti-slavery man, decided and firm in his convictions at a time when even all good men did not see their way clear on this point of practical righteousness.

Nearly all the men whom I knew as prominent in laying the foundation of this religious society have passed away; as Luther Metcalf, Cary, Wilson, Mason, Sanford, and others whose names it would be pleasant to recall. Deacon M. M. Fisher still remains. This church with its beautiful appointments and surroundings, the village library, Sanford Hall, the stated congregation of intelligent Christian people who worship here—all these have grown out of the wise and beneficent influence which founded this church. It has been signally favored of God in having its second and present pastor in full accord with the spirit and purpose of its

founders. And today, while we recall the blessed memories of the past, we congratulate you on the possession of such bright prospects for the future. You have been favored, not alone in temporal prosperity, but in the spiritual gifts of divine grace by which large numbers have been brought into the fellowship and communion of our Lord Jesus Christ.

The next "son by marriage" called upon was

REV. CALVIN CUTLER,

of Auburndale, who married Sarah, daughter of Rev. David Sanford, and after her decease, her youngest sister Martha. Mr. Cutler responded as follows :

My Dear Friends : In the order of nature it is not given to a man to say who shall be his father ; but this disability he may in part overcome by choosing whom he will for his father-in-law, provided, indeed, that some one else first be willing.

It is true I was not born in this town — I had no voice in that matter. It happened to me, however, to be born just over the border, and if my infant feet never strayed across the line, no doubt my voice might have been heard, and understood by those that ran — if indeed it were not enough to make them run. It happened, too, that my boyhood was passed just beyond the border of the parish where your first pastor was settled before he came to be your minister. His name was a household word in all the region round about. It was common talk how many were the calls he made, how tender his ministrations to the sick, how kind his attentions to the needy and the stranger. His good name gave me courage to apply for a school, and I came here to teach, and became a boarder at his house. There I saw his cordial hospitality regardless of limited means ; the agent was always welcome to dine or stay over night ; for the poor he always had something to give ; and was ready with a word or letter

of sympathy for the afflicted. He was busy as he could be, and his business seemed to be like the Master's—doing good. This gave alertness to his feet, his tongue, his quill.

The story never could have been true of him that has been told of the great thinker, Jonathan Edwards—how he was riding along on horseback, absorbed in thought, going to the pasture for his cows, and when he came to the fence a boy stood by and politely let down the bars for him. He inquired, "Whose boy are you?" And the boy replied, "I am John Clark's boy, sir." Soon he came riding back, driving the cows before him, and the same boy stood waiting to put up the bars after him. Again he asked, "Whose boy are you?" and was answered promptly, "I'm the same man's boy that I was five minutes ago." Rev. Mr. Sanford knew the boys.

A second winter I spent in the same way. And so it happened that while I was looking up to the minister—or ever I was aware—I had fallen in love with one of his daughters, and grew no wiser by it, for afterward it happened a second time; and friends had no pity for me, for they knew that none was needed. So, if I never was a member of this church, it might be said that twice I came within one of it.

And so it's a pleasure to be with you in this celebration, delicious to listen to the very felicitous words that have been spoken. They seem to bring echoes out of the past that like a trumpet waken them that sleep, and the dust is made to speak and bow the knee with the living in grateful homage to God our Saviour.

Those thirty-four, we feel, were wise when they formed themselves into a church. They caught the spirit of the ancient prayer: "Draw me, and I will run after Thee." They stood together, and each was helped by all the rest; and as a church they have counted more for good than they could as individuals; their light has been brighter, their gifts have been larger. Divine wisdom appointed the church as the channel for receiving and doing good. The hearts of many rejoice at the record of this church. It has had no

grant from government. It has not been supported by the strength of an ecclesiastical system. It has leaned on no architectural prop nor pomp of ceremonial. But in a good, republican, scriptural way it has finished its first half-century.

It has done a good work. It has suffered responsibility to rest upon individual members. They have considered great questions pertaining to the church and the state and the family. They have learned to think, and to vote, and to give, as Christian citizens. Men, and women, and children have been brought into the kingdom of God, of whom many have fallen asleep, and many that remain will by the recollections of this day be refreshed for renewed service.

Things that are lovely and of good report the church has cherished. Its influence for good upon hearts and lives, upon homes and schools in this community, and in distant lands, will be shown though not measured by what we hear today. The story of the past gives a guiding word for the future. We read it also in the Song of Songs, which is Solomon's: "Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."

REMARKS BY REV. SAMUEL J. HORTON, D.D.,

Principal of the Episcopal Academy, Cheshire, Ct.

WITH great pleasure I received the invitation of your pastor to attend the semi-centennial celebration of this church, and take part in its exercises by contributing something in the way of reminiscence.

Although not born in Medway, but near the separating line of this town and Franklin, yet, as I spent the most interesting period of my life in this village, I have been claimed as a Medway boy. I am proud to know I am thus regarded, and that many who knew me in my younger days have a most kindly remembrance of me. And surely the memories most dear to me are connected with my life here. There is

no spot that I take more pleasure in visiting than this delightful village "set on a hill." Here everything reminds me, not only of the many years passed since boyhood, of the great changes that have taken place, but of the happy days spent here.

In my wanderings among familiar scenes I visit the rock in the river, at the place which has always been a public lavatory, and find imbedded in the solid stone a portion of an iron rod, placed there by my own hands more than fifty years ago, for the construction of apparatus designed to give effective aid to the bathers in their plunge from the rock into the river.

Not less fixed in my mind than that iron in the rock are the happy memories of this village, and not less enduring than the rock itself the principles imbibed here, which have had an important influence on my life.

I come, then, to express my gratitude, and to show my interest in whatever pertains to the good of this community. I come to congratulate this church on having completed half a century since its organization, at the ceremonies of which I was present, and to recognize how great an instrumentality it has been in aiding religious progress and in bringing souls to the knowledge of the blessed Saviour. If I except a few who have reached an age far beyond the allotted span, I think there are none better acquainted than myself with the circumstances and influences which led to the formation of this religious society.

Before its organization, efforts were made by different denominations of Christians to establish divine worship here. These continued for a time, but were not successful. A Sunday-school was for a time sustained, of which G. W. Hunt was superintendent, and I was one of the teachers.

To the Rev. Dr. Ide, of the West Parish, great credit is due for sustaining for a long period Sunday evening services, and, one evening each week, instructing a Bible class. With all who knew him, I hold the memory of Dr. Ide in the greatest reverence. To his example and teachings I owe

much. Of strong intellect, of shrewd discernment, a sound reasoner, and a safe counselor, by his sermons and his example he gained an influence which was not lost through the many years of his long life.

Until this church edifice was built, many of the families in the village attended his church in West Medway. While the father and mother and daughters of a family rode to the service on Sunday, the boys were expected to go on foot. It was interesting to see the procession of boys form of a Sunday morning on their way to church. It would start from the lower end of the village with only two or three in the ranks, but would gain accessions as it advanced, and by the time it reached the upper part it was quite large. Many of the rank and file I remember well. I am tempted to give their names. There were Edward and Abram Harding, Edward Eaton, Francis Clark, Orion A. Mason, Edward and George Sanford, Eliab, William Henry, and Alfred Allen, Stephen Whiting, and Luther H. Metcalf. Many of these gained distinction, but only two of this company, besides myself, are now living.

Those were happy days, though sad to think of now. We never tired of the walk and of each other's company, though we were sometimes wearied with the too long and almost continuous services. At times when Dr. Ide, finishing the last division of the three heads of his sermon at eighteenthly, came to "reflections," we reached a state of somnolency before "in conclusion" and "finally" ended the afternoon's discourse.

There were many influences at work to end all this, and provide a new place of worship.

While many attended service either at East or West Medway on Sunday, too large a number remained at home. There were earnest souls who felt that something must be done, who saw the necessity of concentrated and organized effort for the religious welfare of the village, and with hearts filled with the love of the Redeemer, they were unwilling to leave any means untried to bring all within His saving influ-

ence. Some of these died before their prayers were answered. Moses Felt I remember well, a godly man, who was known by all "to have been with Jesus." Philo Sanford died at an advanced age, before his son became pastor of this church. He was a man of religious spirit and of high Christian character. By his own worth, by the benefactions of his grandsons, and by the lasting work of his son in the ministry here, the name of Sanford will always be held in reverence.

In the selection of its first pastor the church was most fortunate. After its organization my association with its members was such that I knew their great anxiety, and that they felt there should be no mistake in the choice of a pastor. A kindly Providence seemed to interpose in their favor. The Rev. David Sanford was unanimously chosen.

He was a native of this village, and brought up with those who afterwards became the people of his charge. It might be thought that on this account there would be prejudice against him; but it does not seem, in this village, to hold true that "a prophet is not without honor but in his own country, among his own kin, and in his own house."

Of those known to me as active in the formation of this society, a large proportion have passed away. Among these was Orion Mason, Sr., a man who "walked with God," of humble deportment, yet possessing great energy of character, of most generous disposition, and liberal in his benefactions to every good cause. For his kindness to me I wish here to express my gratitude. When I commenced my studies for the ministry and needed help, without charge he took me into his family, gave me material aid, and thus enabled me successfully to complete my preparation for college, and in vacations I always found a cordial welcome in his home.

Clark Partridge was then in the vigor of his manhood, active in his business pursuits, but not less interested in what pertained to the cause of religion. Deacon Samuel Allen soon after its organization, in mature life, became a member of this church. Many, doubtless, remember him well; a man of refined and cultivated mind, with musical talent and taste,

gifted with inventive genius, witty, genial, and kind, sympathizing with and a friend to all; his last years crowned with the halo of sincere piety, his usefulness was great, and his loss to this society severely felt.

Luther Metcalf, Esq., whose lengthened life but a few years since ended, came at a late hour into the vineyard. Always a man of the highest rectitude and integrity, religion only gave greater strength to his principles, while it had a softening influence upon his character. In intercourse with him in his last years, I was struck with his manifest humility and the strength of his convictions. The brightness of religious hope gave a glow to his sunset sky, and "at evening there was light about him."

As St. Paul gave earnest commendation to those devoted women who labored with him "in the gospel," so should you hold in grateful remembrance those women who here illustrated the Christian virtues, and gave their influence and aid to the work of Christ. I recall with most reverent feeling Mrs. James Wilson, whose godly life was a pattern to all. No Christian woman ever possessed a gentler, sweeter character. Her heart was overflowing with charity and her love for the Saviour, and the depth of her religious feeling was manifest in every word and act. Her name is surely "written in the Book of Life." Mrs. Edena Sanford was a woman of different stamp, but not unlike her in attachment to the cause of Christ, and in her readiness to do all in her power for its success. Of great determination and energy, her characteristics were possessed in a high degree by her distinguished sons.

How many estimable women might be mentioned, whose prayerful and zealous efforts I knew in connection with the inception of this church, and who have a bright record in its annals. Most have passed to their reward; some still linger, who, in their lengthened years, show undiminished zeal, and still are active in every good work.

I cannot refrain from trespassing a moment more upon your time to mention two friends of my youth, whose worth you know and whose loss you cannot cease to deplore. In

this village the name of Edward Eaton cannot be forgotten. The qualities which gained your respect in later life endeared him to me in his youth.

Shall we not speak of one beloved, who so recently passed away, though he so modestly and humbly forbade words of eulogy in respect to himself? We "seek not his merits to disclose;" there is no need. We all know the kindness and gentleness of his nature, while he possessed great strength of character. With a fondness for intellectual pursuits he yet applied himself diligently to business, showing not only great ability, but an example of the highest integrity. Ever busy in fulfilling the many trusts committed to his charge, yet he was not neglectful of Christian duty. Oh, sad was the hour to us all, though joyful to him, when Orion A. Mason passed to the "higher life!"

Having spoken of the dead, may I not say a word of the living? I cannot forbear to speak of one who has many years lived among you, and by his lengthened life of usefulness, and his untiring efforts in everything that pertains to the good of this community, has endeared himself to all. His intellectual acquirements, his clear judgment, his broad charity, his prudence in counsel and energy in action, his readiness in emergency, his public spirit, his purity of character, and his devotedness to the cause of religion, make your venerable Deacon Milton M. Fisher a blessing to this village and a strong "pillar in the house of the Lord." May his days yet be prolonged, and far distant the time when he will be laid to rest with the fathers in yonder cemetery, which was by himself designed and beautified, and which, by deed this day, he has generously given to this society to be "a possession forever."

And now in closing I will say that I have tried, to the interest of this occasion, to add my memories, which have for their scope the last fifty years. Although not in full harmony with you in respect to church polity, I am not so narrow in my views that I cannot recognize excellence, nor approve

earnest Christian effort, in organizations which are not after my own pattern.

A new spirit seems to be pervading the Christian world, and charity widely extending its influence. Christians are just finding out that the things in which they agree greatly exceed those in which they differ from each other. I was greatly touched when, a few years since, I received an urgent application from an active member of this church for a contribution for the building of an Episcopal chapel in this place; and I believe the kind disposition which prompted this application is not wanting in any of the members of this church, and that they all, like many earnest souls, are longing for Christian unity.

And allow me to say that, though so long thought exclusive, the Episcopal church is at the present day foremost in its proffers for "organic unity," willing to sink all differences as to form and ceremony, and to adhere alone to what is deemed essential. May God hasten the time when we shall "all see eye to eye," when what is extraneous shall not be deemed essential and what is essential shall alone be regarded, when all marching under one banner shall realize there is "one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."



Rufus K. Harlow

HISTORICAL DISCOURSE,

BY THE PASTOR,

REV. RUFUS KENDRICK HARLOW.

AND THE LORD SAID UNTO MOSES, "WRITE THIS, FOR A MEMORIAL IN A BOOK."—*Exodus xvii: 14, f. c.*

TWO facts were to be perpetuated by this record, viz.: an achievement in the past, a promise for the future. Among the numerous texts that would be appropriate for this occasion I have selected this, partly because no one else, so far as I know, has ever used it for a similar service; chiefly because it seemed to me well suited to the occasion. Every church anniversary rehearses achievements in the past — repeats promises that secure the future; and while the hour is chiefly occupied with the recital of what is *past*, we are all the while conscious, as the story goes on, that it is but a grand and signal fulfillment of the promise on which the church's hope and life rest.

In grateful recognition of the loving providence of God that has blessed us as a people, we meet today to commemorate the fiftieth anniversary of the organization of the Village Church in Medway. It is a time of reminiscence. Most that we have to say refers to what is past. Yet as we look backward, as we look around, as we look forward, the same light makes each region alike luminous; the light that shines from the gracious promise of the church's Lord and Master: "Lo! I am with you alway, even unto the end of the world."

By request of the Committee of Arrangements it has devolved on me to gather up and arrange such facts in the

history of this church for fifty years, as will be of interest to us and of value to those who come after us, serving alike as a memorial of God's loving kindness to His people, and a guaranty of successes yet to be achieved through His alliance. There is no obscurity enveloping the origin of this church. It has no records written in the old colonial style, with the quaint abbreviations and lawless use of capitals, that add a fascination to ancient documents. Men and women are living who joined hearts and hands in its formation, and whose memories retain the leading events in its history. Thus our task is simplified, and is one of selection rather than creation — the statement of facts instead of the announcement of conjectures. In this work, in addition to the use made of the records of the church, we have drawn upon the published history of our town when it has served our purpose. We have also availed ourselves of those unpublished traditions, respecting men and things, that are written in the memories of contemporaries — records that are fading out each year, and that will ere long have vanished.

It is fitting at the outset to notice briefly the condition of things in this village prior to the movement which resulted in the formation of a church. As early as 1826-7 Dr. Ide (to whose parish this territory belonged) frequently held religious services Sabbath afternoons at 5 o'clock in the village school-house. As his home was a sort of theological seminary, at that time, for the training of candidates for the ministry, these young men were frequently permitted to exercise their gifts in practice upon this people — services which, it is charitable to believe, were somewhat better than nothing. About the same time a Sunday-school was started for the children who could not easily attend the Second Parish school. The session opened at 9 o'clock Sabbath mornings, and closed in season for the teachers to reach public worship at the West Parish. The good doctor made himself felt in the school by frequently meeting the teachers on Thursday evenings and expounding the lesson for the next Sabbath. Among those who were superintendents, Mr. Charles Wheeler

and George W. Hunt, afterward Deacon, are remembered with interest. Mr. Orion Mason, the elder, Sanford Horton, Mrs. James B. Wilson, Mrs. Dr. Brown, and Misses Eliza B. Fisher, Polly Fisher, Susan Thompson, Polly Wood, Eliza Fisher, and Eleanor Metcalf, served as teachers. At this time the religious status was not very encouraging. I am told by one who came here to reside in 1831 that out of a population of 200 there were only three men and ten women, so far as he knew, who were professing Christians — five per cent only of the population.

In 1831 Mr. Abijah Baker, a native of Franklin, who had recently graduated from Amherst College, opened a classical school in this village for advanced scholars. Although the school had a brief existence it exerted a lasting influence. Mr. Baker was an earnest Christian, as were many of his pupils from adjacent towns, and a new religious interest began to be felt in the community. Social meetings were held in the homes of the people with good results. Who knows but this Christian teacher was the remote originator of this church?

1838 was a year of events in Medway Village. During the latter part of 1836 a cellar had been dug and the granite foundations for the new meeting house laid. Then winter took possession, snow-drifts filled the open basement, and the men, who are well along in life today, remember that as boys they leaped from the topmost stones and buried themselves in the deep whiteness below. It was the first and last time that a veritable snow-drift got into the vestry. There may have been times, later on, when the spiritual atmosphere therein possibly suggested snow. The meeting house was commenced the next season, but was not completed till the early summer of 1838. The dedication occurred on the 15th day of June. The history of the preacher of the dedication sermon added especial interest to the occasion. He was a Medway-born boy, but by his own confession was not the sort of boy that the average Sunday-school book selects for a prospective minister. "I was a wild, heady, reckless youth," he says of himself, "delighting in hunting, fishing, trapping,

and in rough athletic sports which tended to invigorate my constitution but added nothing to my mental or moral improvement." It is remembered that his father sometimes uttered the prophesy that his son would be a minister, but as the prophesy was evidently inspired by an overdose of old Jamaica gin or some other kindred spirit, it was only noticed and remembered because of the incongruity it suggested. Joel Hawes a preacher! We can imagine that the saints of Medway considered it a profanation to connect the name of such a reckless youth with the sacred office.

But Joel Hawes did become a preacher, whose record any man might covet, and whom any town might be proud to claim as a son. So far as numerals can give results of ministerial service, this we have as the record of his 44 years' ministry: He added to his church in Hartford, Conn., 1,681 persons. Among these were 37 candidates for the ministry, of whom 7 became missionaries. In his fiftieth year he delivered the first sermon that was ever preached in this house, from Psalm xciii: 5: "Holiness becometh thine house, O Lord, forever."¹

It is a noticeable fact that the movement for the establishment of religious ordinances here originated among the business men of the place, who, although they had made no profession of personal piety, yet so greatly respected religion and appreciated the value of its institutions to a community that in 1836 they set about collecting funds for the erection of a meeting house. Some of them contributed very generously for this purpose. The name that they adopted at their organization — viz., "The Evangelical Congregational Society in Medway Village" — shows that the truth to which they had listened under the ministry of Rev. David Sanford, Sen.,

¹ For the only record of the date of the dedication, as well as for the text of the sermon, I am indebted to a little memorandum book, which contains the names of the preachers and their texts, for eleven years after the opening of the meeting house. It was kept by "Aunt Polly Wood," who was a study in character, ubiquitous and useful, a walking encyclopædia of facts and dates of village history, and who, true to her mission, comes back from the dead, so to speak, to tell us these facts not otherwise obtainable.

and afterward of Dr. Ide, had gained their respect and intellectual allegiance. As I was reviewing the initial steps in this movement with Mr. Milton Sanford, not long before his death—who, although the youngest of this company of men, was one of the most deeply interested in the movement (an interest which he continued to manifest by tangible tokens to the end of his life)—I asked him why the originators of the enterprise were so strenuous that the preaching here should be of the evangelical type. He replied, “Because that is the only kind that succeeds.” “And why does it succeed?” I inquired. With a characteristic shrug of the shoulders and twinkle of the eye he replied, “We will discuss that at some other time.” This testimony of a shrewd business man to the conspicuous success of evangelical doctrine, I think, is worthy of mention and remembrance.

As the feasibility of the project became more and more apparent, Mr. Sanford was selected to inform Dr. Ide of the intention of the village people to colonize from his parish and start a new enterprise. Rev. Alexis Ide, then a boy, tells of his surprise at seeing young Sanford drive up to his father’s door one day and enter, and his greater surprise at the length of the interview. When Mr. Sanford left after a two-hours’ conference, Alexis hurried in to inquire the object of the visit. His father told him that the village people were thinking of forming a new church in their part of the town. “Will they do it?” he asked. “I think they will,” the doctor replied; “Milton Sanford is full of it.”

With his characteristic wisdom and unselfishness the good doctor indorsed the movement, although foreseeing that it would take from him a company of firm and faithful supporters, whose loss would be keenly felt. On the Sabbath succeeding the organization of this church it is remembered that Dr. Ide preached from the text, “Hitherto the Lord hath helped us,” thus encouraging himself and his people in their conscious loss with the memory of God’s goodness in the past. Dr. Ide was always most cordial in his interest in this new church and its pastor—an interest that was heart-

ily reciprocated. I am told that at every communion season during his entire pastorate Rev. Mr. Sanford prayed for the mother church and its revered pastor.

The next event in order was the organization of a church. On the 7th of September, 1838, a council was convened for this purpose, consisting of the following representatives of the neighboring churches: Second Church in Medway, Rev. Jacob Ide, D.D.; Deacon Daniel Nourse, delegate. First Church in Medway, Rev. Sewall Harding, pastor; Bro. Paul Daniels, delegate. Church in Franklin, Bro. Caleb Fisher, delegate. Village Church, Dorchester, Rev. David Sanford, pastor; Bro. James Burt, delegate. Dr. Ide was chosen moderator, and the council proceeded to examine the credentials of the persons desiring to be organized into a church. Thirty-one brought letters of dismission from the Second Church, West Medway; two presented certificates of membership from the Presbyterian church in Tobes Keigh, Ireland; and one, Mrs. Zebial Leonard, presented herself for admission on profession of faith. The council voted to organize these thirty-four persons into a Church of Christ. Their names are as follows:

Orion Mason.	Abigail H. Partridge.
Clark Partridge.	Clarissa W. Fay.
Stephen J. Metcalf.	Edena Sanford.
John Chesmut.	Julitta Allen.
Jane Chesmut.	Meletiah White.
Charles Wheeler.	Mary H. Fuller.
Mary W. Wheeler.	Sally C. Wilson.
Zebial Leonard.	Louis Fisher.
Susan Thompson.	Judith Mason.
Esther Ruggles.	Nancy R. Bullard.
Tamar W. Mason.	Eliza Bullard (Garman).
Lydia Fuller.	Sebrina B. Bullard.
Hannah Metcalf.	Elmira A. Bullard (Cutler).
Sarah B. Metcalf.	Persis A. Hixon.
Mary H. Walker.	Hannah Partridge.
Sarah A. Harding.	Louis R. Partridge.
Adeliza Harding (Clark).	Nancy Wheelock.

The service of public recognition was in the following order: Introductory Prayer and Sermon, by Dr. Ide; Prayer and Organization of the Church, by Rev. David Sanford; Right Hand of Fellowship, by Rev. Sewall Harding, followed by the administration of the Lord's Supper.

Of these thirty-four persons uniting to form the church, nine are still living, viz.:

Stephen J. Metcalf.	Mrs. Eliza (Bullard) Garman.
Mrs. Tamar W. Mason.	Mrs. Elmira (Bullard) Cutler.
Mrs. Sarah B. Metcalf.	Charles Wheeler.
Mrs. Adeliza Clark.	Mrs. Mary Wheeler.
Mrs. Sabrina B. Bullard.	

The five first mentioned are still members, and, with the exception of Mrs. Mason, participate in the exercises of this day. We are glad to welcome Mr. Wheeler also, who has journeyed from New Mexico, N. Y., to enjoy the fiftieth birthday of the church he helped to organize.

A meeting house having been built, and the church organized, the next event in order was the procurement of a minister. This business, which in our day is attended oftentimes with much experimenting and vexatious delay, seems to have been a very simple matter for this new church. President Hitchcock, of Amherst College, used to say to his students that he did not think it best for any of them to take a wife during their course of study, but it would do no harm for them to "mark a tree" here and there, with reference to future possibilities. Some such prudent course seems to have been adopted by the people of Medway, for before the church was organized, all had agreed in their own minds who would make them a desirable pastor; and when the meeting house had been dedicated and a religious society formed, they voted to call Rev. David Sanford, then pastor of the Village Church, Dorchester, to be their minister. Mr. Sanford was a native of Medway, son of Philo and Lydia (Whiting) Sanford, and grandson of Rev. David Sanford, predecessor of Dr. Ide in the pastorate of the Second Church, West Med-

way — an office which he administered with signal ability for thirty-seven years. David Sanford, 2d, was born in Medway, August 28, 1801. He graduated from Brown University in 1825, and subsequently studied theology with Dr. Ide and in Andover Seminary.

The people of Medway, knowing the stock from whence the younger David sprung, and knowing him in his boyhood and youth (a knowledge which in some cases would not help the chances of a candidate for the ministry), and having learned of his success already achieved in pastoral service elsewhere, spent no time in candidating, for on the very day on which the church was organized a vote was passed to join with the parish in extending a call to Mr. Sanford. There was some hesitation on his part in accepting the invitation, owing to his delicate health, and he proposed to the committee that his installation be deferred for a time. The committee replied, "We wish you to be installed in order to give stability to this new enterprise, even if your stay is necessarily interrupted."

The call was accepted, and on the 3d of October, 1838, the installation took place. The council consisted of the representatives of the following churches: Church in Wrentham, Rev. Elisha Fisk; Bro. P. Sanford, delegate. Church in Milford, Rev. David Long; P. P. Parkhurst, delegate. Church in West Medway, Rev. Jacob Ide; Bro. A. Fuller, delegate. Church in East Medway, Rev. Sewall Harding; Bro. Oliver Philipps, delegate. Church in Sherborn, Rev. D. J. Smith; Bro. J. Leland, delegate. Church in Holliston, Rev. J. Storrs; Esquire Rockwood, delegate. Church in Medfield, Deacon S. Turner, delegate. Church in Upton, Deacon D. Fisk, delegate. Church in North Wrentham, Bro. D. Cooke, delegate. First Church in Dorchester, Deacon S. Robinson, delegate. Church in Franklin, Bro. A. Hunting, delegate.

The council having indorsed the action of the church and parish, and approving the candidate, proceeded to install him. Dr. Codman preached the sermon and Rev. E. Fisk

offered the installation prayer. The council met at the house of Luther Metcalf, Esq., which has many ecclesiastical associations in addition to its extended and interesting household history. The salesroom of Major Metcalf's cabinet shop, close by, served as a dining-hall, where one hundred guests were provided for. Mrs. Luther Metcalf, then in the prime of life, presided with courtly grace at this banquet, inaugurating that day a ministry in behalf of this church, which has been as various and excellent as it has been willing and tireless. Her inseparable ally, "Aunt Eliza Fisher," served as chief executive — happy then, as always since, to serve the church that she loves, and of which, but for the delay of others, she would have been an original member — and who today, in her eighty-seventh year, has brewed coffee for you that I am sure you will declare was fit for the children of a king.

The cabinet shop of Major Metcalf deserves honorable mention today for its connection with the work of the Christian church. I have not been able to ascertain the connection between this particular shop and the Christian ministry, but the fact remains that two of its apprentices became ministers, who have done valuable service in the cause of Christ. One of these, Cyrus Kingsbury, became a missionary to the Choctaw Indians, and at the time of his death was senior member of that mission. Much as he accomplished in this work, it is quite likely that his most important service was done when, as an apprentice, God made use of him as the instrument for the conversion of a comrade, Joel Hawes. The event that contributed to this result is thus related :

Young Kingsbury was mowing in the field, and started up a rabbit. In his eagerness to catch it he came in contact with his scythe, and cut the main artery in one of his legs. The loss of blood brought him very near to death. Hawes watched with him, and seeing his Christian fortitude in the prospect of death, and hearing his words of counsel to him, was led to appreciate the value of a hope in Christ and to secure it.

Another apprentice, Sanford Horton, who is with us

today, laid aside the saw and plane and chisel for the implements of the student, and after graduation from Trinity College entered the ministry of the Episcopal Church, serving as rector of St. Andrew's Church in Providence, R. I., Grace Church in New Bedford, and St. Paul's Church in Windham, Conn. Since 1862 he has held the office of principal of the Episcopal Academy in Cheshire, Conn. In token of his worth his Alma Mater in 1869 conferred upon him the degree of Doctor of Divinity.

Perhaps they made pulpits in that cabinet shop, which served as object lessons to the boys. It is said that the first communion table used in this church, which is still extant, was a product of this shop.

The dinner in Major Metcalf's cabinet shop being finished, the council repaired to the new meeting house, where the installation services took place in the following order: Introductory Prayer, Rev. D. J. Smith, of Sherborn; Sermon, Rev. J. Codman, D.D., of Dorchester; Installing Prayer, Rev. Elisha Fisk, of Wrentham; Charge to the Pastor, Rev. Jacob Ide, D.D., West Medway; Fellowship of the Churches, Rev. Sewell Harding, East Medway; Concluding Prayer, Rev. David Long, of Milford.

This crowning event of the year 1838 completed the equipment of this enterprise for service. The newly-installed pastor had just observed his thirty-seventh birthday, and consequently took this young church upon his heart and hands in the prime of manhood. He came to this field of labor equipped by the training of the schools, and in addition by a sort of special course — not in the subtleties of German philosophy, but in active personal work. During his college course he had interested himself in Sabbath-school work in the suburbs of Providence, teaching each Sabbath in mission schools. He developed so much aptitude for this sort of service that he was selected, during one vacation in his seminary course, to act as agent for the Union Sunday-school Society in forming new Sunday-schools and introducing

library and question books. With his characteristic energy he visited fifty-two schools in one vacation.

But a more desirable equipment was the experience he obtained in revival work during his seminary course. At one period it was his custom to walk out to Lowell, ten miles, Saturday afternoon, in company with a fellow student, Wm. G. Schauffler (afterwards missionary of the American Board to Turkey), to hold meetings Saturday evening, which were followed the next day by preaching in a hall by one of the professors of the seminary. These meetings were attended with marked results, and were continued for two or three years. Mr. Sanford was accustomed to visit the operatives in their boarding houses for personal conversation, sometimes spending his vacation in this work. The converts during this period were reckoned by hundreds, and a new church was formed in consequence.

He subsequently labored in revival work in Bozrah, Conn., and adjacent churches, and as a result seventy joined the church at one communion, of whom several became ministers of the gospel. What an equipment such a service provided, for him who was to make the gospel ministry his life work! The title that was given him in connection with these services — viz., "the universal missionary" — does not seem inappropriate.

In 1828 Mr. Sanford was called to the pastorate of a newly-formed church in New Market, N. H., from which place, two years later, he was invited to the Village Church in Dorchester. Here he spent eight successful years, when he resigned to accept the call to Medway.

With a previous experience so varied and complete we are not surprised that, from the first, his labors among this people were so signally successful. During the first year a very extensive work of grace was enjoyed, embracing persons of all ages and social conditions, resulting in an addition of 69 persons to the church, carrying up the percentage of Christians to the whole population from 5 per cent in 1831

to about 25 per cent in 1839. In 1842 a revival season added 30 to the church; in 1845, 22; in 1857, 20; in 1858, 22.

In 1868 a religious movement began in this conference, which was largely promoted by a series of Christian conventions held in the different churches, and conducted by representatives of the Y. M. C. A. of Boston. Henry F. Durant, an able lawyer of Boston, founder of Wellesley College, was a most efficient ally in this work. In that year the conversions in this community were estimated at 70; 49 persons united with this church, among whom were some of our prominent business men, who added strength and vigor to our Zion. Of these we mention Edward Eaton, George W. Ray, Orion A. Mason, and Wm. R. Parsons, all of whom have finished their service and gone to their reward.

October 5, 1863, the twenty-fifth anniversary of the installation of Mr. Sanford, was observed by public exercises in the afternoon and evening, in which the pastors of the neighboring churches participated. The members of the church and parish presented the pastor something over \$200 as a token of their affectionate regard. On the 7th of March, 1871, as the infirmities of old age were becoming more oppressive, Mr. Sanford requested that he might be relieved from any further pastoral service. The church by vote granted this request, but expressed the desire that he should hold the relation of pastor *emeritus*, and the parish pledged him an annuity of \$500 through life.

On the 18th of October, 1871, a unanimous call to this pastorate was extended to Rev. Rufus K. Harlow, a native of Middleboro, Mass., a graduate from Amherst College in 1865, and from Bangor Theological Seminary in 1868, who was at the time supplying the Congregational church in Belfast, Me. The call was accepted, and on February 13, 1872, Mr. Harlow was installed. Thus the second pastorate was grafted into the first, rather than coupled on to it.

After Mr. Sanford's release from active service he lived quietly among the people whom he loved, occasionally preaching for neighboring ministers in need of assistance, and now

and then aiding his colleague at the communion service, until increasing feebleness confined him more and more to his home. In December, 1875, a more serious illness attacked him, and after a few days of suffering, which he bore with Christian patience, the release of death came, and at early daybreak on the 17th

“He passed through glory’s morning gate,
And walked in Paradise.”

I do not need to characterize him for those of you who knew him. The testimony respecting him is unanimous. His promptness, activity, and zeal in the Master’s service were conspicuous even to the casual observer. But by the touch of his heart on men’s hearts is he most lovingly remembered. His ready sympathy and generous aid to those in trouble, his tender forbearance with the erring and unreliable, his courtesy and kindness toward all — the result of a Christ-like love for all — these were traits of his, the remembrance of which, is as inseparable from his name, as warmth is from sunshine. My own relation to him was of the most harmonious nature. The model pastor gracefully became the model parishioner, and while he lived I always found in him a prudent adviser and a sympathetic friend.

There was an unavoidable delay between the acceptance of the call by Mr. Harlow and his installation, but on the date before mentioned, February 13, 1872, an installing council convened, representing the following churches: Church of Christ in Medway, Rev. E. O. Jameson, pastor; Deacon William Daniels, delegate. Second Church in Medway, Rev. Stephen Knowlton, pastor; Bro. E. B. Fuller, delegate. Church in Medfield, Rev. J. M. R. Eaton, pastor; George Davis, delegate. Church in Franklin, Rev. Luther Keene, pastor; Deacon E. E. Baker, delegate. Church in Milford, Charles D. Herbert, D.D., delegate. Church in Walpole, Rev. Horace R. Trinlow, pastor. Church in Norfolk, Rev. Jesse K. Bragg, pastor; Deacon William Mann, delegate. Church in South Franklin, Bro. N. N. Daniels, delegate.

Church in Holliston, Rev. H. S. Kelsey, pastor; Deacon Timothy Daniels, delegate. Church in Hopkinton, Deacon J. A. Fitch, delegate. Church in Wareham, Rev. Isaiah C. Thacher, pastor. Central Church in Middleboro, Deacon Ivory H. Harlow, delegate. Central Square Church in Bridgewater, Rev. Horace Walker, pastor; Bro. A. G. Boyden, delegate. First Church in Chelsea, Deacon C. A. Richardson, delegate. Berkeley Street Church, Boston, Rev. W. B. Wright, pastor; Franklin Snow, delegate.

Rev. William C. Carruthers, of Calais, Maine, was by vote admitted as a member of the council. The council approving the action of the church and parish, and after examination indorsing the candidate, the installation services took place in the following order: Invocation and Reading of the Scriptures, Rev. William C. Carruthers; Introductory Prayer, Rev. H. R. Trinlow; Sermon, Rev. William B. Wright; Installing Prayer, Rev. David Sanford; Charge to Pastor, Rev. Isaiah C. Thacher; Right Hand of Fellowship, Rev. Ephraim O. Jameson; Address to the People, Rev. Horace D. Walker; Concluding Prayer, Rev. Stephen Knowlton; Benediction by the pastor.

I shall not be expected to speak at length on the history of our church during the present pastorate. Some items testifying to our prosperity, both in material and spiritual interests, may be mentioned as causes for devout gratitude. The clerk of the parish has spoken of the improvements made upon our house of worship, and its surrounding grounds, and the better financial basis on which the parish has been placed during this period. We are humbly grateful to our Heavenly Father that a good measure of spiritual prosperity has also been granted to us. From time to time seasons of special religious interest have been enjoyed, resulting in helpful additions to our membership.

In 1875 quite a general interest was manifested, and as a result twenty were added to the church on profession. Of these all but two were past thirty years of age; one was eighty; most were heads of families. In the winter of 1881—

82 a second interest occurred, which was confined to the young people. Eleven were added to the church, as a result, on profession. The most general interest was enjoyed in 1887, when, in common with most of the churches in our conference, in connection with the labors of Evangelist S. M. Sayford, the church was revived and many of the congregation turned to the Lord. At the May communion thirty-one were received on confession of faith, the largest number that has joined the church at one time during its history. The aggregate for the year was forty-eight, all but three uniting on confession of faith.

In closing our notice of the not yet finished history of the present pastorate, suffice it to say that we enter upon our next half-century harmonious in spirit, and better organized and equipped for future efficient service than ever before.

It is fitting that mention should here be made of those officers of the church who stand only second in importance to the pastor — viz., the deacons.

On the 4th of September, 1840, Samuel Allen, George W. Hunt, and Milton M. Fisher were inducted into office with appropriate services. Samuel Allen has the distinction of being the first male child born in Franklin after its incorporation into a town, and furnished in his character a worthy specimen by which to sample succeeding citizens. He was born of a goodly ancestry and received the training of a Christian home — a training which his life honored. His mother was of Scottish lineage, which included some who held titles. She used sometimes to interest her boys by telling them the story of one of these, a young lord, who deserted his home and came to America. On one occasion, after the boy Samuel had listened to the fascinating story, he went to his father and asked if there were no lords or dukes among his ancestors. The father, putting his hand on the boy's head, said: "No, my son. 'Not many wise men after the flesh, not many mighty, not many noble, are called.' You come of a *godly* ancestry. See that you do nothing to disgrace it."

Mr. Allen was a sort of universal genius. Apprenticed

to the carpenter's trade, he studied architecture evenings while his fellow apprentices were playing cards, and made himself master of the art. He draughted and put up a run of circular stairs in the house of Dr. Dean, which were the admiration and marvel of the region. He also made musical instruments, and his violins and bass viols gained quite a reputation in this locality. He was a singer as well as a player on instruments, and Dr. Ide mentions the fact, in his fiftieth anniversary sermon, that Mr. Allen led the singing at his ordination in 1814. Later in life he had charge of the carding department of the Cotton Manufacturing Company in Medway. He was a great reader, a man of genial disposition, and universally respected. For a long time he shrank from making a public profession of religion, because he was not satisfied that he had ever experienced that mental and moral convulsion that was thought by some to be indispensable to the commencement of the Christian life.

In the revival of 1839 he received a spiritual impulse that led him to take his stand with God's people, by a public profession of his faith. He honored his profession as a Christian and his office as a deacon. So loyal was he to this church that after his removal from the town it was his custom for some years to return and spend communion Sabbaths here. He died in the faith of the gospel at the advanced age of eighty-eight, in Newport, R. I., where he was at the time residing with his daughter, Mrs. Darius D. Buffum.

George W. Hunt was born in Medway, March 14, 1808. He resided in this village before the church was organized, and was active in the Sabbath-school as teacher and superintendent. He subsequently removed to the west village, but returned in 1840. He remained in Medway only five years after his election as deacon, and went from here to Fitchburg, where he joined the First Congregational Church. He was very zealous in the anti-slavery movement, and so much interested in making Kansas a free State that he joined the original party that went to Kansas in 1854, under the direction of the New England Emigrant Aid Society. This com



John W. Richardson

pany were the original settlers of Lawrence, and gave to this now prosperous city its name, in honor of the late Amos Lawrence, of Boston. Deacon Hunt was very active in founding this liberty-loving State. He voted for its free-state constitution, and for Dr. Charles Robinson as its Governor. He lived to see not only Kansas, but the country, redeemed from the curse of slavery. He died in Lawrence, Kansas, March 24, 1870. Some years ago this church, in remembrance of his services, furnished a dormitory room in Washburn College, Topeka, Kansas, which has since been called "the Hunt room."

Milton M. Fisher has just completed his forty-eighth year of service as deacon. A native of Franklin, he removed to this village in 1840, a young man of thirty, equipped by home nurture, by educational advantages, and some business experience, for the responsible and influential position he has held among us. How he has given the initial impulse, and subsequent direction to various projects for our business advancement and prosperity; how loyal he has ever been to our educational and social interests; how faithfully he has served this parish as moderator of its meetings, member of its business committee, and general counselor — this church as deacon, Sunday-school superintendent, standing committee, pastor's assistant and substitute in church services and conference meetings, and as a most liberal supporter and prudent adviser; how he has purchased and laid out a beautiful burial-place for the bodies of those whom we miss from our homes because God hath taken them; how he has given the same to this society by offer today; how he has always been the adviser first sought for by those in any sort of trouble; and how completely he has been absorbed in making this celebration a success, — will it not be written in the chronicles of the princes and mighty men of Medway Village?

John W. Richardson was chosen deacon November 1, 1867, to fill the vacancy occasioned by the death of Deacon Allen. With a native modesty which is one of the evidences of merit, he declined the office, but subsequently was induced

to waive his own preferences in deference to the judgment and wishes of others, and since 1868 has performed the duties of this office with increasing faithfulness. Having put on the yoke of discipleship in his youth, he has rendered service to the church in various offices, as Sunday-school teacher and superintendent, and member of the standing committee, for many years. The church is fortunate in possessing a junior deacon so worthy and efficient. Long may he be spared to us !

Two of our members are doing missionary service under the patronage of the American Board of Foreign Missions, viz. : Mrs. Mary Winsor, daughter of the first pastor, who married Rev. Richard Winsor, September 7, 1870, the day of his ordination in this church to the Christian ministry, he being at the time under appointment for service in India. Mr. and Mrs. Winsor have been doing very effective work in Sirur, Poona district, India, for eighteen years past. In addition to the ordinary mission work, Mr. Winsor, seeing the necessity of furnishing the students in mission schools with a trade, by which they might support themselves in the future, established an industrial school, which, under his energetic and wise administration, has demonstrated its value. The British government shows its appreciation of this enterprise by providing a building and paying one half the expense for land and machinery. Lord Reay, Governor of Bombay, and the Duke of Connaught, commander-in-chief of the Bombay army, have written very commendatory letters, after personal inspection of the school. In 1883 Mr. and Mrs. Winsor, with their family, visited this country. Mr. Winsor spent much of his time, during the visit, in interesting churches and individuals in his work, and securing funds for its enlargement. They returned to their field of labor early in November, 1884, leaving their eldest child, a daughter, in this country to be educated.

One of our boys, George C. Garland, who was born in Medway and spent his youth here, and who at the age of eighteen united with our church, having served as first officer

of the missionary packet "Morning Star," under Captain Bray, has succeeded to the command, for which he was eminently qualified. His answer, when called upon for a speech at a religious service held on board the last "Morning Star," just before she left Boston, is characteristic of the man: "I am no speech-maker, but if you want anything *done*, I am ready." Letters are occasionally received from Captain Garland by his friends here, which show a deep and growing interest in his work. Our church is, through these representatives, intimately associated with missionary enterprises on both hemispheres.

While none of our young men have entered the Christian ministry, our church has been well represented in the pastoral service through her daughters, who have from time to time been invited into ministerial copartnership. In fact, our church and parish seem to have been the favorite hunting-ground for ministers and lawyers, doctors and school-teachers, manufacturers and merchants, seeking partners. One who ought to know has informed me that within the past thirty-four years, forty-five of our daughters have thus been appropriated. This is no surprise to me, since I have been impressed, ever since my coming here, with the eminent capabilities of the Medway ladies already in the field, and those who are coming on, for almost any position and service to which Providence may summon them, even though by a token not bigger than a man's hand. Lest there may seem to be an inconsistency between my convictions and conduct, let me remind you that it is the shopkeeper's business to recommend, *tie up*, and deliver the goods — not to appropriate them.

Several sons of our church are doing good service for the world in positions that demand peculiar gifts and attainments. Among them I mention Gilbert O. Fay, Ph.D., who has devoted his life to the well-being of one class of unfortunates, serving as instructor and preacher in an institution for deaf mutes in Columbus, Ohio, where he spent eighteen years, during fourteen of which he held the office of superintendent.

In 1880 he was elected professor in the American Asylum at Hartford, Conn., a position which he still occupies. Although educated for the ministry and licensed to preach, he was never ordained. Yet it is safe to say that he has been a true minister to humanity in the name of Christ, and as a preacher (in his way) has few equals.

Another of our sons, Dr. Theodore W. Fisher, has identified his name and service with another class of unfortunates—the insane. Making mental diseases a specialty for many years, in which he is recognized as an expert, he was appointed superintendent of the Boston Lunatic Hospital in 1880—an office which he has since held to the advantage of the institution and the credit of himself.

Henry B. Richardson, who united with our church in 1858, graduated with the highest honors at Amherst College in 1869. He was instructor in Latin from 1869 to 1873, and classical teacher in the High School in Springfield, Mass., from 1873 to 1876. He then spent two years in study at the University of Leipsic, Germany. Returning to Amherst, he served as instructor in Latin for a year, when he was appointed professor of German, which position he still efficiently holds.

While special mention is made of those who have filled the more prominent places in the service of Christ and humanity, we are not unmindful of the fact that there are many also who, although less conspicuous in their service, by their steady work and prevalent prayers have accomplished results the measure of which the Master only can declare. Not all the stones in a building are face-stones, or carry decorations; but the unseen binders and backers, that hold the wall together and give it solidity, do a service without which the building could have no permanence.

From the first this church has been in cordial sympathy with all the organizations inaugurated by our denomination for the promotion of Christ's kingdom in our own and foreign lands. Under the leadership of a pastor who was proverbially benevolent and intensely interested in every project of Chris-

tian philanthropy, ours could not be otherwise than an active and generous church. The same is true of its attitude toward the great political and social reforms which have agitated our country during the period embraced in our church life. It was among the foremost in its advocacy of the abolition of slavery; its officers were pronounced anti-slavery men at a time when that doctrine was exceedingly unpopular, even in Massachusetts. One of the deacons¹ was a pioneer in the anti-slavery movement, and as early as 1833, when a freshman in Amherst College, startled the professor of rhetoric by an original oration upon the theme of "Human Freedom," and was criticised for his bold utterances—a censure which only confirmed him in opinions that he believed were right, although their utterance was unpopular on the platform of a Christian college. He has lived to win and to enjoy the satisfaction of such a triumph.

With such officers it is no marvel to find in the church records, as early as 1842, the approval by unanimous vote of a memorial to the American Board of Commissioners for Foreign Missions, declaring against the impiety of slaveholding, to be sent in connection with neighboring churches, and the adoption of resolutions which practically disfellowshipped all churches in sympathy with slaveholding. Nor does it surprise us to be told that during the War of the Rebellion this church and people were in hearty sympathy with the government, and that the utterances of this platform left no one in doubt of the attitude of this pastor and people upon the issue of the hour.

One member of the church deserves special notice in this connection—the Rev. Caleb Kimball, who lost his eyesight when a student in Andover Seminary, and in consequence became a writer of helpful books on Christian nurture, instead of a preacher. The latter part of his life was spent here, and he frequently assisted the pastor in the services of the sanctuary, and was very helpful in the social meetings. He was deeply interested in the events that pre-

¹ M. M. Fisher.

ceded and attended the War of the Rebellion, and was so much affected by the fall of Fort Sumter that he could scarcely eat or sleep for the succeeding week. In the trying times that followed, he was accustomed to utter his soul in public prayer in sentences that for their definiteness, vigor, and directness will never be forgotten by those who heard them. This was one of his petitions, framed in Scriptural language and applied to Jefferson Davis: "O Lord, put a hook in his nose and turn him back." No doubt this loyal old Puritan counted it a striking illustration of how much larger God's answers frequently are, than the measure of our prayers, when he heard that the arch traitor had been captured, not with a hook in his nose, but with the steel hoops of a woman about his heels.

Another incident which shows the feeling of the church and congregation at that time is remembered by many who hear me. On the Sabbath following the assassination of President Lincoln Mr. Sanford was on exchange with a minister from a neighboring town, who was reared at the South and was suspected of not being over-enthusiastic at the success of the Union forces. By no word in prayer or address at the morning service was there the least intimation that a great calamity had fallen upon the nation. During the intermission an indignation meeting was held, and a committee appointed to wait on the visiting clergyman and inform him that his services could be dispensed with in the afternoon. Instead of the regular service, an impromptu meeting was held, at which prominent members of the church and parish addressed the sympathetic audience and Father Kimball offered prayer. It is fair to conclude that what was lacking in the morning, of eulogy to the martyr President and loyalty to the stars and stripes, was more than made up at this extemporized service. It is due to the preacher to say that he assured the committee that it was his intention to make allusion to the death of the President at the *afternoon* service. The Medway people, being quicker in their sensibilities and earlier in their loyalty, had deemed the event of too much

importance to have all notice of it postponed till after dinner ; hence the misunderstanding that relieved the preacher of one service that Sabbath.¹

It is perfectly natural that a church so much interested in the liberation of the slaves should, when that result had been reached, be heartily in sympathy with the work of the American Missionary Association in the South. I find in the records, under date of October 5, 1866, a vote to raise \$150 for this society, for the specific purpose of supporting a teacher among the freedmen. Subsequently Miss Mary M. Fitch, of Holliston, was selected as our representative, and for several years a like amount was raised for this pur-

¹ The following persons, whose names appear on the church rolls, did service in the War of the Rebellion :

Dr. Theodore W. Fisher was first commissioned, in 1862, Assistant Surgeon, and later, Surgeon of the 44th Regiment Massachusetts Volunteers, and served nine months.

Dr. Alexander LeB. Monroe, in the summer of 1862, there being a scarcity of army surgeons, offered his services and for a time filled the position of Acting Assistant Surgeon in the general hospital at White House, Virginia.

James M. Grant enlisted in 1861 for three years, and was mustered into Company E, 2d Regiment Massachusetts Volunteers, and at the expiration of his full term of service was honorably discharged.

William R. Parsons enlisted for three years in 1861, and was mustered into Company E, 2d Regiment Massachusetts Volunteers. He was discharged for disability in 1862.

Benjamin C. Tinkham enlisted in 1862 for nine months, was mustered into Company B, 42d Regiment Massachusetts Volunteers, and was promoted to be a first lieutenant. After his term expired he reenlisted, and was mustered in as captain, in the same company and regiment.

Samuel B. Cary enlisted and was mustered into service in July, 1861, for 100 days, in Company B, 42d Regiment Massachusetts Volunteers, and was mustered out in November, 1864.

Richard B. McElroy enlisted in 1864 for one year, and served in Company B, 4th Massachusetts Heavy Artillery. After ten months he was mustered out, the war having closed.

Albert Vallet enlisted in 1864 and was mustered into the same company and regiment, but after eight months was discharged for disability.

Lucius H. Taylor enlisted in July, 1863, and was mustered into Company E, 4th Regiment Vermont Volunteers. He served twenty-five months, and was discharged, the war having closed.

Harlan P. Sanford and John W. Cole were for a time employed in the work of the Christian Commission.

pose. Our largest contributions have with a single exception, so far as I know, been to the American Missionary Association. The exception was the present year, when the needs of the Home Missionary Society prompted a special collection, which, with the regular grant from our weekly offering fund, makes our donation to that society for the half year \$225.

In respect to the temperance reform, this church declared its position as early as 1841, by unanimously adopting the following resolution :

Resolved, That no person be admitted to this church who uses distilled spirit at all as a beverage.

There has never been any retreat from this position.

While we have never been organized into a system so complete that every member belongs to some organization, he might be at a loss to tell what, at first thought, we have formed and maintained those organizations which we have found to be useful in prosecuting our work. Among these we mention, first, that which bears the most vital and important relation to the growth and prosperity of the church—the Sunday-school. I have already noticed what may be called the Sunday-school period of this enterprise. Upon the organization of the church this Sunday-school, which had been in a sense motherless, was adopted, and found henceforth a home and mother, by whose fostering care it has survived all changes, and today, vigorous and strong, honors the fiftieth birthday of its foster mother. Its present enrollment is 193 pupils and 17 teachers and officers—a total of 210. Among its superintendents and teachers occur the names of many who, after serving their own and the rising generation, fell asleep and inherited the rewards of the faithful. The present superintendent is Francis W. Cummings, who has nearly completed three years of punctual and willing service.

MEMBERSHIP OF THE VILLAGE CHURCH SUNDAY-SCHOOL IN 1888.

OFFICERS.

FRANCIS W. CUMMINGS, *Superintendent.*SUMNER H. CLARK, *Assistant Superintendent.*GEORGE H. DAME, }
PALMER WOODWARD, } *Librarians.*WILLIAM S. RICHARDSON, *Secretary and Treasurer.*

TEACHERS AND CLASSES.

ADULT BIBLE CLASS, NO. 1, DEA. MILTON M. FISHER, *Teacher.*

Miss Eliza Fisher, age 86.	Mrs. Ezra Macker.
Miss Lizzie Farnum.	Mrs. Susan J. Bullard.
Miss Lizzie Treen.	Mrs. Monroe Morse.
Miss Lottie Whitney.	Mrs. Eliza B. Lincoln.
Mrs. Adelaide E. Thompson.	Mrs. Horatio Kingsbury.
Mrs. Elizabeth L. Young.	Deacon and Mrs. Peter Adams.
Mrs. Jerusha W. Whitney.	Mr. and Mrs. E. F. Richardson.
Mrs. Joseph W. Thompson.	Mr. and Mrs. George Kingsbury.
Mrs. Mary B. Dunton.	Mr. and Mrs. W. D. Gilpatrick.
Mrs. Roxa B. Hammond.	Mr. and Mrs. Samuel Hodgson.
Mrs. Almira Wiggin.	Mr. and Mrs. Lucius H. Taylor.
Mrs. Havillah Clark.	Mr. James T. Adams.
Mrs. Ellen E. Richardson.	Mr. Daniel Rockwood.
Mrs. William A. Jenckes.	Mr. Edmund I. Sanford.

Thirty-four members.

JUNIOR BIBLE CLASS, NO. 2, REV. RUFUS K. HARLOW, *Teacher.*

Mr. Sumner H. Clark.	Mr. Thomas F. Mahr.
Mrs. Harriet A. Clark.	Mr. William A. Hopkins.
Mr. Addison Ramsdell.	Mr. Frank W. Plummer.
Mrs. Emily P. Ramsdell.	Mr. James C. McElroy.
Mr. Alvin E. Clough.	Mr. James McDonald.
Mrs. Abbie E. Clough.	Mr. Martin H. Bowman.
Mr. Wilbur W. Clough.	Miss Sarah E. Haskell.

Mrs. Cora E. Clough.	Miss Mary E. Bell.
Mr. Robert L. Andrews.	Miss Gertrude Crooks.
Mrs. Georgia A. Andrews.	Miss Lilla Crooks.
Mrs. Sarah M. Sanderson.	Miss Florence A. Bullard.
Mrs. Burnette Paige.	Miss Eunice Guptil.
Mrs. Emma J. Grant.	Miss Climena Philbrick.
Mrs. Mary A. Holbrook.	

Twenty-seven members.

YOUNG MEN'S CLASS, NO. 3, DEA. JOHN W. RICHARDSON,
Teacher.

Herbert W. Jones.	Everett S. Crosman.
Charles R. Adams.	George E. Wilson.
William C. Axford.	George H. Freeman.
Frederick H. Miller.	Louis E. Thompson.
William R. Ferry.	Frank A. Abbott.
Edwin L. Dame.	Harry W. Parker.

Twelve members.

YOUNG LADIES' CLASS, NO. 4, MRS. ALFRED DANIELS, *Teacher.*

Miss Jennie F. Parsons.	Miss Mary E. Taylor.
Miss Lena B. Hixon.	Miss Grace W. Edmands.
Miss Grace A. Jenckes.	Miss Blanche L. Crimmings.
Miss Ida R. Cummings.	Miss Alberta Grover.
Miss Pearl H. McElroy.	Miss Margaret Higgins.
Miss Myrtie G. Fiske.	

Eleven members.

YOUNG LADIES' CLASS, NO. 5, MISS TACIE P. HAWKES, *Teacher.*

Miss Juliette L. Grant.	Miss Bertha F. Wilder.
Miss Mary S. Mason.	Miss Emily McBride.
Miss Katherine C. Cary.	Miss Hattie M. Brackett.
Miss Amy S. Grant.	Miss M. Agnes Sanderson.

Eight members.

YOUNG LADIES' CLASS, NO. 6, MISS ELLEN H. BULLARD, *Teacher.*

Miss Edna F. Grant.	Miss Alenia M. Carmichael.
Miss Bessie A. Hodgson.	Miss Nellie F. Hopkins.

Miss Emily M. Adams.	Miss Alice L. Crosman.
Miss Mary L. Plummer.	Miss May E. Alden.
Miss Carrie Butters.	

Nine members.

MISSSES' CLASS, NO. 7, MRS. S. E. SPENCER, *Teacher*.

Miss Minnie A. Morse.	Miss Nellie J. Hodges.
Miss Hattie C. Norton.	Miss Florence C. Hodges.
Miss Edna M. Norton.	Miss Gertie Pearson.
Miss Bessie M. Carmichael.	Miss Bertha E. Miller.
Miss Laura M. Ballou.	Miss Bertha C. Parker.
Miss Leila E. Almy.	Miss Marion R. Force.
Miss Lilla Grant.	Miss Edith M. Bigelow.
Miss Mary F. Grant.	

Fifteen members.

MISSSES' CLASS, NO. 8, MRS. MARIA C. NEWELL, *Teacher*.

Miss Bertha E. Hodgson.	Miss Susie Butters.
Miss Grace C. McElroy.	Miss Lottie C. Simmons.
Miss Helen E. Richardson.	Miss Helen S. Grant.
Miss Mary Kingsbury.	

Seven members.

YOUTHS' CLASS, NO. 9, MRS. IDA KARNAN, *Teacher*.

David P. Wilder.	Frank W. Hopkins.
Alec Cary.	Ralph W. Crosman.
Eugene C. L. Morse.	Louis Dunton.

Six members.

YOUTHS' CLASS, NO. 10, MRS. J. P. PLUMMER, *Teacher*.

Allen Dean Reynolds.	George Thomas Adams.
George Edgar Carmichael.	Walter Francis Hodges.
Robert Dwight Wilson.	John Gardner Sanderson.
Perley Aldrich Crooks.	Frederick Orrin Joslynn.

Eight members.

BOYS' CLASS, NO. 11, MISS LILLIAN W. BRIDGES, *Teacher*.

Clyde Hunt.	Robert J. Hodgson.
Walter R. Adams.	Charles Grant.
Alvin Noss.	George Grant.
Lewis W. Norton.	Warren D. Bigelow.
Roger S. Hodges.	Albert M. Richardson.

Ten members.

PRIMARY CLASS, NO. 12, MISS MARY E. FISHER, *Teacher*.

Bertha C. Newell.	Ada Jocoy.
Bertha S. Holbrook.	Pearl Sutherland.
Florence A. Cary.	Marion Moore.
Ida M. Coleman.	Jeanette Pollard.
Carrie Hodges.	George W. Richardson.
Alice Miller.	George Holmes.
Maud G. Barton.	Warren E. Thompson.
Lucy C. Snow.	J. Bertram Norton.
Ida B. Norton.	Willard M. Barton.
Louisa E. Thompson.	Clement A. Holbrook.
Rhetta Noss.	Ralph Ashworth.
Bessie B. Hodges.	Percy Green.
Hattie L. Fisher.	Fred Andrews.
G. Ethel Karnan.	Leroy M. Karnan.
Alice Dunton.	Harry J. Adams.
Flossy Frink.	Harry Dunton.
Martha Butters.	James S. Hodgson.
Josie Butters.	Ray Hodges.
Lottie Butters.	John Taylor.
Katie Butters.	George F. Wiggin.
Bertha Green.	Leslie Wiggin.
Sadie E. Norton.	Fred Gilpatrick.
Ruth B. Richardson.	Carl R. Hodges.

Forty-six members.

Officials	5
Teachers	12
Scholars	193
Total	<hr/> 210

The Ladies' Benevolent Society was organized in 1849, with fifty-two members, for the purpose of aiding in benevolent works and promoting the social and religious interests of the community. It has frequently contributed to furnish and repair the church, to supply the Sunday-school library, and to give aid to the sick and destitute in the neighborhood. In early times its work abroad comprised the Five Points Mission in New York City and the Kansas sufferers, and much time was devoted to work for the soldiers during the War of the Rebellion. Its annual charity is the "home missionary barrel," the interest in which increases every year. The aggregate value of these barrels for the past sixteen years is, in round numbers, \$3,000.

A young misses' benevolent society, called the "Merry Workers," was organized in April, 1883, with eight members from ten to thirteen years of age, under the lead of Miss Louise H. Haskell, now Mrs. G. B. Towle. They have aided the Ladies' Society in some of their enterprises, and have sent a barrel of clothing valued at \$60 and \$40 in money to the Rev. Edwin Adams, at Chicago, to aid in his work among the Bohemians. Their present membership is sixteen, with Miss Tacie Hawkes as President, who succeeded Miss Haskell in 1884.

Four years ago this autumn the pastor formed a class among the young people, which met weekly for ten months in the year for instruction in religious truth and duty. The first fruits of the revival of last year were from this class. Many others among the youth of the congregation having cherished a Christian hope, it was thought advisable to merge this class into a Young People's Society of Christian Endeavor, and in April, 1887, such a society was formed. It numbers at present thirty-nine active and eleven associate members. Its meetings are well attended, and the growing facility of some of its members in Christian service is gratefully recognized by the pastor.

There are certain miscellaneous facts and statistics that may be appropriately mentioned here. The oldest member

of our church is Mrs. Sally (Daniels) Ware, who passed her ninety-ninth birthday June 1, 1888. A native of Franklin, in her girlhood she became a Christian under the ministry of Dr. Emmons, and united with his church seventy-nine years ago. She removed her relation to us in 1862. In the unquestioning contentment of a little child, she is waiting for the summons home.

Mr. David Daniels is the oldest male member. He celebrated his eighty-ninth birthday August 4, 1888. He came to this church from the church in East Medway in 1845. As a singer and player on stringed instruments he in former times held a prominent position in the singers' seats here and at East Medway. The infirmities of old age restrict the range of his once busy life, and remind him that the end is near.

The youngest member is George Carmichael, who joined the church last July, two months previous to his thirteenth birthday.

The aggregate membership for fifty years is 630. Of these 441 joined during the first pastorate, 189 during the second — 110 by profession.

I have been unable to find any record of the benevolent contributions during the first pastorate. The total of these during the second pastorate to date is \$10,032.96. The years of largest beneficence are 1874, when the amount given was \$928.75, and 1887, with its total of \$919.16.

Our church has been the recipient, as well as the giver of gifts. While it cannot be said to have been born with a silver spoon in its mouth, it very early received as a gift, a silver spoon from Mrs. McLeod, a parishioner of Mr. Sanford in Dorchester. The gift was intended for the use of the pastor in removing any accidental impurity from the sacramental wine. On Christmas, 1868, Mrs. Edena Sanford, sister-in-law of Rev. David and mother of Milton Sanford, presented the church with a choice and expensive communion service, which has been kept with such sacred care by "Aunt

Eliza Fisher" that it is as fresh as when it left the hands of the polisher in the shop of the silversmith.

By the sale of real estate bequeathed to this church by will of John Chestnut, on the decease of his widow Jane, a fund of \$400 has been secured, called the "Chestnut fund," the income from which is annually expended for the aid of indigent members, and for the supply of the communion table. John and Jane Chestnut were the two original members, who removed their relation from the church in Ireland.

There are these noteworthy facts in addition, to which we call attention. This church has had but two pastors and four deacons during its half-century's existence. It has never been without a pastor for a day, since the installation of its first pastor, October 3, 1838. There has never been a year without additions to its membership. It has never had a quarrel over doctrine, discipline, or practice.

Dear brothers and sisters of the Village Church, and you who have been such, and are today our welcome guests, and you whose interest in this branch of the one church of our Lord and Saviour Jesus Christ, has brought you to join in our festivities, I have tried to tell you some of the events that signalize our history. How incomplete is the record! But could I tell all that men have seen and known, how small a part of the full record it would give! To gain completeness we must know what God has written. The real history of a church reminds one of those ancient manuscripts called palimpsests, on which one writer penned his sentences over those of another whose writing was illegible. Underneath *man's* story of the church's life is *God's* story, as yet invisible. But in the light of eternity *God's* story will blaze forth and explain, and illuminate, and glorify *man's* story, and bring honor to His name, who hath given such power of achievement unto men. In that day we shall know all that the Village Church has done for the help of men and the glory of God.

As the pastor of this church, I am profoundly thankful

that this semi-centennial observance was decided upon ; for as I have seen the heartiness and enthusiasm with which this entire people have undertaken this work, it has demonstrated in a most conspicuous manner how dear to these hearts is this household of faith, and how greatly its prosperity interests all. And then, as I have read the responses sent to our invitations from places that are near, as well as distant, I have been impressed with the value of this celebration, in the wakening in so many hearts of memories so precious. As I have considered the love expressed for this sanctuary, where souls were blessed — the love expressed for the old companions and friends, living and dead, who worshiped together here, the love expressed for our pleasant village, the birth-place of some of them, the residence of all of them for a season ; above all, the deep affection expressed for the first pastor, the universal testimony to his courtesy, his kindness of heart, his fervent piety, his deep love for his people,—I have said, if no other result comes from this gathering, this alone is enough to warrant all the outlay that such a celebration involves. But other results must follow.

The April sunbeam that with noiseless drills punctures the hard earth, does more than break the spell of winter : it makes of frost-rock warm and mellow soil, in which the buried seeds feel summer and awake to life. So the church's anniversary breaks through the hard overlay, that absence, and distance, and new surroundings and engagements commonly produce, and quickens memories that honor God and bless the soul.

Wide is the area that the interest in this day touches. From distant India ; from the deck of the "Morning Star ;" from the Pacific slope ; from the central valleys of our land, this church's children send loving thoughts to mother and home. From warmly attached friends, who for a time are sojourning among a people, strange in language and customs, have come messages of kindly interest and tokens of ready helpfulness. But beyond and above these multitudes of earthly participants in our joy, may we not believe that we

are "compassed about with a great cloud of witnesses" who have passed from this church to their heavenly home, from whom, could we but hear it, would arise a chorus to our anniversary hymn, of "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."

The maker of books sometimes places an engraving at the close of a chapter, which represents a hand holding out a flaming torch, as if passing it forward. We are certain that another hand is reaching forth to take it, although we do not see it. Thus a generation, as it passes, holds out the torch of its church life to the generation coming up to take it. Among the children of today are the church's servants and supporters in the future; and although, as time passes, the minister and officers and members, who today constitute the church, depart, the lighted torch will be grasped by other hands, and may perhaps flame all the brighter from the transfer.

Brothers and sisters! As we from this standpoint look over the past and anticipate the future, let us write these two things in the book of memory for a memorial: "What God *has done* for us, what God *promises to do* for us;" and as we include this anniversary day among *past* things, let us "thank God and take courage."

At the conclusion of the discourse a very impressive feature of the occasion was introduced. The congregation, standing, sang the hymn of Dr. Watts commencing

Let children hear the mighty deeds
Which God performed of old.

As they commenced on the stanza

Our lips shall tell them to our sons,
And they again to theirs.

a procession of children entered the church and advanced along the three aisles to the pulpit. The primary scholars, thirty or forty in number, from ten years of age down to four,

proceeded up the center aisle, led by the youngest member of the church, a lad of thirteen, who carried a banner bearing the date 1938. All the children, some seventy-five in number, grouped themselves about the platform, each one wearing a ribbon badge on which was printed a picture of the church and the date of this anniversary, with the legend "Christ the Corner-stone."

The pastor then said a few words to the children, reminding them that very few of that large congregation except themselves would live to see the year inscribed upon their banner. He asked them to remember that the church had a claim upon them, and that they must love it and care for it when the older people are dead and gone. He expressed the hope that they would from their childhood love and serve Christ, the church's Lord and Master.

In order to impress the leading events in the history of the church upon the minds of the children, a set of questions had been prepared, to which they then made answer in concert, as the pastor asked them, viz. :

What does this gathering celebrate? — The fiftieth birthday of our church.

When was this church formed? — September 7, 1838.

How many persons formed it? — Thirty-four.

How many of these are still living? — Nine.

Who was the first pastor? — The Rev. David Sanford.

How long was he in active service? — About thirty-three years.

Who succeeded him? — Our present pastor, the Rev. R. K. Harlow.

When was he installed? — February 13, 1872.

How many members has the church today? — Two hundred and thirty-two.

Why do we celebrate this day? — Because we wish to keep in mind God's goodness to this people.

The children then sang their "Anniversary Hymn,"

written by the teacher of the primary class, Miss Mary E. Fisher. At the conclusion of this service the following children were baptized :

Edmund Leon, son of Eugene and Nellie Buell ; Walter Earnest, son of Walter and Nellie Hawkes ; Florence Almeda, daughter of Erastus and Almeda Cary ; James Atkins and Lucy Crosman, son and daughter of James A. and Lucy C. Snow.

The parting hymn and benediction closed the afternoon service.

In the evening a social reunion was held in the vestry, which was largely attended. Among the guests present were Rev. Dr. Spalding, of Newburyport ; Rev. Dr. Horton, of Cheshire, Conn. ; Rev. Calvin Cutler and wife, of Auburndale ; Dr. Gilbert O. Fay, of Hartford, Conn ; Rev. George Y. Washburn, of Everett ; Mr. Charles Wheeler, of New Mexico, N. Y. ; Mrs. Adeline Sanford, of Northboro, widow of the first pastor ; Mrs. Samuel F. Barger, of New York City ; Mrs. Abigail Hiller, of New Haven, Conn., daughter of Deacon Samuel Allen.

After prayer by Rev. Mr. Cutler the pastor announced letters from Rev. Daniel Butler, D.D., Rev. William M. Cornell, D.D., Rev. George M. Adams, D.D., Rev. Thomas Richmond, Rev. George F. Walker, Rev. Henry M. Holmes, Rev. J. B. Wicks, Mr. David B. Hixon, Mr. Eliab M. Allen, Dr. Theodore W. Fisher, and Dr. Henry W. Brown, some of which were then read.

The three following, from Medway-born and bred boys, we give to the public entire :

LETTER FROM ELIAB M. ALLEN, SON OF DEACON SAMUEL ALLEN.

MARIETTA, Ga., August 7, 1888.

R. K. Harlow and Others, Committee on Invitations: Your cordial invitation to unite with you in the fiftieth anniversary services of the organization of the Village Church, Medway, is received, and I sincerely wish I could accept.

I recollect the gratification of the village people upon the announcement that the new church was a certainty ; that it was no longer necessary to walk two miles in winter and summer to the West Parish, as much as all loved the mother church, and respected good Dr. Ide. Nothing would afford me greater pleasure than again to visit my native town, and the church where my name was enrolled, soon after its organization, under the pastoral care of Rev. David Sanford.

Such a visit as your invitation proposes would awaken reminiscences of the past both pleasant and sad. It would be pleasant to see Charles River, in which I sported in summer and on whose icy surface I skated in winter, and the old hills down which I coasted with schoolmates of both sexes, though many of the scenes of my youth have been so changed by the ravages of time and progress of modern improvements that I should fail to recognize them. It would be exceedingly gratifying to give and receive the warm grasp of friendship with my contemporaries of early years, but, alas ! how few would I recognize after a lapse of more than forty years.

And the older citizens — “ Our fathers, where are they ? ” The names of Barber, Walker, Metcalf, Sanford, Mason, Cary, Daniels, Clark, Harding, Dr. Brown, and too many others to mention here — all present to my mind and memory, but most of whom have passed “ over the river.” Peace to their ashes ! The old school-house would not be recognizable, nor the old Metcalf cabinet workshop ; where Rev. S. J. Horton was an apprentice, and where we boys would occasionally spend a winter’s evening making molasses candy and having a good time, when Captain M. was from home. (Thanks to good Mrs. M. for not reporting us when he returned.) The counting-room of the Medway Cotton Manufacturing Company, where Stephen J. Metcalf was chief, was another choice place in which to pass a leisure hour. What a “ happy home ” was the hospitable house of Dr. and Mrs. Brown, who always welcomed the young people when inclined to spend an evening and listen to charming music from his daughter and himself !

The church edifice in which you will meet has been remodeled till it is not the same building in which I worshiped with relatives and friends. The last time it was my privilege thus to meet was in 1853. Since then I have made several flying visits,

when I recognized very few of my former acquaintances. Notwithstanding the sad memories the occasion would recall, I should be very happy to meet with you, and would certainly do so if my present home was within a reasonable distance.

My church membership is traceable from your church to the Second Congregational Church in Norwich, Conn., from there to the Presbyterian church at Greensboro, Ga., and thence to the Marietta Presbyterian church, where it will remain until removed by orders of the "great Captain of our salvation" to join the company of the redeemed of all ages.

Hoping the exercises and reunions will be as pleasant as anticipated, and that the members of the church may grow in Christian graces and prosper in all lawful undertakings, I subscribe myself one of the Medway boys,

ELIAB METCALF ALLEN.

LETTER FROM DR. THEODORE W. FISHER,¹ SON OF DEACON M. M. FISHER.

BOSTON, September 3, 1888.

Rev. R. K. Harlow, and Committee on Invitations.

DEAR FRIENDS: Excuse delay in answering your kind invitation to attend the semi-centennial of the Village Church. I am seldom master of my own movements many days beforehand, and I am still in doubt whether I can come or not, on account of the absence of my first assistant on his vacation. I may be present through the day, and not in the evening.

I need not say I am interested in the event you are about to celebrate. My earliest and most sacred memories are bound up in the records of the Village Church. The more important events of my early manhood are also associated with her history. We are about the same age, which is another bond of union. I shall read with great interest all the contributions to her biography, if I do not hear them.

Allow me to congratulate the committee on the prospect of a most enjoyable and profitable celebration.

Yours very truly,

THEODORE W. FISHER.

¹ Superintendent of the Boston Lunatic Asylum.

LETTER FROM DR. HENRY W. BROWN, SON OF DR. ARTEMAS BROWN.

HUBBARDSTON, Mich., August 30, 1888.

To H. P. Sanford and Others of the Invitation Committee.

DEAR FRIENDS: Your invitation to be present at the celebration of the fiftieth anniversary of the organization of the Village Church, Medway, was duly received, and in reply I beg leave to state, in behalf of myself and family, that business engagements will prevent our accepting the invitation. This is the season of the year when the unripe apple, the immature watermelon, and the lucious cucumber get in their fell work, and the services of a physician are required to minister unto those unfortunate mortals whose digestion does not "wait upon appetite, and health upon" neither.

Your invitation calls up tender memories. "How dear to this heart are the scenes of my childhood!" Ah! pleasant days, illumined by youthful sunshine. Their memories revisit me for a moment and then sink back into the gray past. The Village Church! I remember well the installation of the first pastor, Rev. David Sanford. I was at that time but seven years of age. Generous friend, faithful pastor, devoted Christian! He fought a good fight; he kept the faith; he won the crown. The lesson of his life is the best legacy he could leave the Village Church. When you contrast your present condition as a church and society with the trials and struggles of the beginning, you may well say, "How great a work the Lord hath wrought!" Of those who sat down with you half a century ago, how few survive! I may never again worship in the Village Church, but there my heart will ever be, with you; there are the graves of my kindred: there sleep the honored dead; those some of you have loved and revered; those who have led me to worship in the Village Church; who taught me "line upon line and precept upon precept;" who strove to turn my wayward feet into wisdom's path.

I close this too long letter with best wishes for you all, and expressing the hope that the good providence of God that has attended you in all your history may continue still your strength and shield. Standing, as it were, upon the divide, you can look back upon fifty years of progress, and look forward with confidence and hope. Very truly yours,

HENRY W. BROWN.

The reading of the following poem, written for the occasion, concluded the formal exercises of the evening :

A MEMENTO.

“How dear to each heart are the scenes of our childhood,
When fond recollection presents them to view !”
Like vistas that open in life’s tangled wildwood
To let the soft sunbeams of memory through.

As time hurries on, how these pictures allure !
The saints of our childhood — how saintly they seem !
Each face was more fair, every true heart was truer,
In days that are fled like a beautiful dream.

Turn back to the time of the prayer meeting olden,
When our vestry settees were all facing the south,
As if to warm up every heart, and embolden,
With live coals of fire, every hesitant mouth.

The brow of our leader a halo is wearing
Like saints in the sweet, holy pictures of old,
For he is our pastor, so tenderly caring
For all the wee children, the lambs of the fold.

If any assailed us with looks that were frigid,
To fright the young Christian away from the goal,
With query too deep or with doctrine too rigid,
His smile, ever gracious, was balm to the soul.

Mr. Sanford’s discourse is no tinkling cymbal,
For charity tuneth his soft silver lyre ;
With reverence he turneth to blind “Father Kimball,”
Whose soul like an eagle doth ever aspire.

Oh, then each young heart keenly felt it a pleasure
To follow his intellect, deep and profound ;
His voice flowing on in a half plaintive measure,
While all that he said was most solid and sound.

He leaned on his staff like a pilgrim aweary —
Now blithely he treadeth the pavement of gold ;
His eyes were fast bound with a dark bandage dreary ;
The King in his beauty those eyes now behold !

Who's that next discoursing ? You scarcely can hear him,
His voice is so low as he argues of sin,
With eyes rather stern — bold transgressors must fear him —
A nose finely Roman, a lip chiseled thin.

'Tis Dr. Monroe ; his advice you must follow ;
If sick, he'll constrain you his plasters to wear,
His powders to take, and his doses to swallow ;
He worries about you with fatherly care.

Those hands and that heart full of skill and of feeling
To help every sufferer ready and quick
Now rest where the foliage is fragrant with healing,
And th' inhabitant no more shall say, " I am sick."

Next good Captain Cole cheers us on with his praying ;
We swallow his doctrine, whatever it be,
For young people listen with awe to the saying
Of one who has sailed on the far-reaching sea.

We fancied his face and his form like the ocean —
In breadth and dimensions expansive and grand ;
He's reached the still port that is free from commotion,
And anchored his bark on the heavenly strand.

How oft some good brother would soar in his prayer,
And get " on the mount " e'er he came to " Amen ;"
If east was the wind and his brain full of care,
He talked of the " cold streams of Babylon " then.

The lofty Isaiah, whose rhetoric blazes
Lent words to the wise and the ignorant too,
Petitions were framed of Ezekiel's fine phrases —
The cherubim hovered, the seraphim flew.

Mr. Haskell was master of Sabbath-school singing ;
 His tuning-fork slender his quick ear obeyed ;
 He led all the hymns with a voice full and ringing ;
 No cabinet organ then lent us its aid.

Now he sings where no discord e'er mars the grand chorus
 That rolls from a rapture no mortal hath told,
 Where anthems of glory are pealing victorious
 From Heaven's stately organs of sapphire and gold.

O, scenes of the past ! all so quaint and so tender !
 We smile at your garb, but the teardrop will start ;
 Thus humor and pathos in unison render
 A tribute of song, welling warm from the heart.

Remember Review Club and Sewing Society,
 When readings were given to quicken the thought ;
 Poe's " Raven " enlivened us even to satiety,
 While ladies their tatting most patiently wrought.

At Kingsbury's Pond was our regular "outing,"
 With sage-cheese, and doughnuts, and blueberry cake,
 And such demonstrations of feasting and shouting
 As gay jolly picnickers only can make.

The sweet water-lily held there her dominion,
 And spread her white banners beneath the green wood,
 So lovingly floating, with pinion to pinion,
 Like legions of angels that watch o'er the good.

Now the lilies are sickly and scattered and dying,
 As thin, straggling hairs on the brow of the old,
 And the wild hermit-thrush is so plaintively crying
 In sweet notes of sorrow where thickets enfold.

For many who bent their strong arms to the rowing,
 Or sported with glee on the cool, shady shore,
 Are scattered and flown like the thistle-down blowing ;
 In the grove of the Mayflower they wander no more.

Forget not the days of the Puritan Hymn-book,
When congregational music was new;
Assemblies, then singing with heartiest vim, shook
The rafters, we're told, and the tale must be true.

Milton Sanford's kind bounty had built us an organ;
The namesake of Handel came here every year,
And taught us such tunes as would conquer a Gorgon —
"Coronation" and "Arlington," "Lenox" and "Mear."

Ah! then, when the organ so grandly was pealing,
And all voices chimed in a harmony fine,
Our pastor would raise his blue eyes to the ceiling
As if he caught echoes of harpings divine.

"A dream of fair women" its shadow is flinging,
Who trustingly walked in the shadow of death;
Around them are lovely forget-me-nots springing,
And perfumes as pure as the white lily's breath.

Sing, tenderly sing of that circle departed,
And mothers we buried beneath the green sod;
Now dwelling with angels, and all the true-hearted,
Who circle forever the throne of their God.

If spirits could speak to a poor human brother,
What message would thrill through the love-lighted sky?
A message to cherish and help one another,
For brief are our moments and quickly they fly.

Oh, let us so live that when fifty years vanish,
And others shall read the review of our life,
It prove not a record to burn and to banish,
All blotted with discord, all darkened with strife.

If Jesus' sweet spirit has shone in our faces,
And gentleness coined what our lips have expressed,
How tranquilly then we may give up our places,
And go to the grave as a bird to her nest.

For our life shall flow on with an unceasing blessing,
Like breezes of spring from the warm, sunny south,
The cold, icy earth into fruitfulness pressing,
With the whisperings soft of its odorous mouth.

True Christian affection forever endureth ;
Love's fine golden key is to humble hearts given —
The key that our entrance to Glory assureth,
Unlocking the wide pearly portals of Heaven.

A season of social interchange closed the day, whose events abide in the memory of the participants and enrich the history of the Village Church.

